

With many thanks to the author
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AN ESSAY

ON THE

PROPER RENDERING

OF THE WORDS

ELOHIM AND THEOS

INTO THE

CHINESE LANGUAGE.



BY INQUIRER.



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THE MEANING OF THE WORD "SHIN."

IT must be evident to all who have carefully read the discussion, in regard to the proper words by which to translate *Elohim* and *Theos*, and *Ruach* and *Pneuma* into Chinese, that there is a great difference of opinion in reference to the meaning of the word *Shin* 神, which is proposed by some as the proper word by which to translate *Elohim* and *Theos*. It must be equally evident to all, that before there is any agreement in regard to this question, there must be a harmony of views as to the meaning of this word. The difference of opinion that exists may be expressed thus. Those who contend that *Shin* 神 is the proper word to be used in translating *Elohim* and *Theos*, are of the opinion, that while *Shin* 神 has several different meanings, yet it is the word which is used to designate the false gods which are worshipped by the Chinese; and that when it is so used, it should be translated into English by "god" or "gods." While some of those who advocate the use of *Shang-ti* 上帝 as the proper term to be used, contend that *Shin* 神 means "spirit, spiritual," &c. and that it can never be translated by "god" or "gods" into English. This opinion was most decidedly expressed eighteen years ago; and it has been dogmatically stated in the most recently published discussion on that side of the question. If that opinion is well founded, then of course it is most preposterous to propose to use *Shin* 神 as the translation of *Elohim* and *Theos*. It is therefore incumbent upon some of those who contend that *Shin* 神 is the proper translation of *Elohim* and *Theos*, to show by fair and clear argumentation, that *Shin* 神 has such a meaning and use. It has often been a wonder to the writer, that no one who has written on the *Shin* side of the discussion has done this. My object in this paper is to endeavor to show, that *Shin* 神 has a well-established and authorized use in the Chinese language, in the sense of "god" and "gods." That there may be no diversion of mind, it is readily admitted that *Shin* 神 also means "soul, spirit, animal spirits, intelligence," &c. &c. but that in addition, it is used to distinctively designate a class of spiritual beings which are the *false gods* of this heathen people; and that hence it is in the Chinese language the generic word for "god," in the polytheistic sense.

In order to establish this proposition, it is necessary first to show what are called the *false gods* of heathen nations. To make this matter clear, I will quote from dictionaries and other recognized authorities, what are the objects or beings that are regarded as the false gods of

the heathen, and what is the meaning of god and gods in the polytheistic use of the words. Webster, in the edition of 1869, says, in defining "god" thus: "An object of worship; a being conceived of as possessing divine power, and to be propitiated by sacrifice, worship, &c.; a divinity; a deity." In Chambers' *Etymological English Dictionary*, the definition is thus given: "An object of worship, an idol." In an English dictionary by Rev. James Barclay, it is said: "The object of adoration and worship; any object or thing which is too much the object of a person's thoughts and labour." In the *English Imperial Dictionary*, by John Ogilvie, LL.D. the definition is given: "Any person or thing exalted too much in estimation, or deified and honoured as the chief god."

The learned Calmet gives the following classification of the false gods of the heathen nations: 1. "The principal of the ancient gods, whom the Romans called *dii majorum gentium*, Cicero celestial gods, Varro select gods, Ovid *nobiles deos*, and others *consentes deos*, were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercury, Neptune, Vulcan, and Apollo. Jupiter is considered as the god of heaven; Neptune, as god of the sea; Mars, as the god of war; Apollo, of eloquence, poetry, and physic; Mercury, of thieves; Bacchus, of wine; Cupid, of love, &c. A second sort of gods, called demigods, *semi-dii*, *dii minorum gentium*, *indigetes*, or gods adopted, were men canonized and deified. As the greater gods had possession of heaven by their own right, these secondary deities had it by merit and donation, being translated into heaven because they had lived as gods on earth."

2. "The heathen gods may be all reduced to the following classes: (1) Created spirits, angels or demons, whence good and evil gods; genii, lares, lemures, typhones, guardian gods, infernal gods, &c. (2) Heavenly bodies; as the sun, moon, and other planets; also the fixed stars, constellations, &c. (3) Elements; as air, earth, ocean, ops Vesta, the rivers, fountains, &c. (4) Meteors; thus the Persians adored the wind; thunder and lightning were honored under the name of Geryon; and several nations of India and America have made themselves gods of the same. Castor, Pollux, Helena, and Iris, have also been preferred from meteors to be gods; and the like has been practised in regard to comets; witness that which appeared at the death of Cæsar. (5) They erected minerals or fossils into deities. Such was the Baetylus. The Finlanders adored stones; the Scythians, iron; and many nations, silver and gold. (6) Plants have been made gods. Thus leeks and onions were deities in Egypt; the Scythians, Lithuanians, Celts, Vandals, and Peruvians, adored trees and forests; the ancient Gauls, Britons, and Druids, paid a particular devotion to the oak; and it was no other than wheat, corn, seed, &c. that the ancients adored, under the names of Ceres and Proserpina. (7) They took themselves gods from among the waters. The Syrians and Egyptians adored fishes; and what were the Tritons, the Nereids, Syrens, &c. but fishes? Several nations have adored serpents; particularly the Egyptians, Prussians, Lithuanians, Samogitans,

&c. (8) Insects, as flies and ants, had their priests and votaries. (9) Among birds, the stork, raven, sparrowhawk, ibis, eagle, grisson, and lapwing, have had divine honors; the last in Mexico, the rest in Egypt and Thebes. (10) Four-footed beasts have had their altars; as the bull-dog, cat, wolf, baboon, lion, and crocodile, in Egypt and elsewhere; the hog in the island of Crete; rats and mice in the Troas and at Tenedos; weasels at Thebes; and the porcupine throughout all Zoroaster's school. (11) Nothing was more common than to place men among the number of deities; and from Belus or Baal, to the Roman emperors before Constantine, the instances of this kind are innumerable; frequently they did not wait so long as their deaths for the apotheosis. Nebuchadnezzar procured his statue to be worshipped while living; and Virgil shows that Augustus had altars and sacrifices offered to him; as we learn from other hands that he had priests, called *Augustales* and temples at Lyons, Narbona, and several other places; and he must be allowed to be the first of the Romans in whose behalf idolatry was carried to such a pitch. The Ethiopians deemed all their kings gods; the Velleda of the Germans, the Ianus of the Hungarians, and the Thaut, Woden, and Assa, of the northern nations, were indisputably men. (12) Not men only, but everything that relates to man, has also been deified; as labor, rest, sleep, youth, age, death, virtues, vices, occasion, time, place, numbers, among the Pythagoreans; the generative power under the name of Priapus. Infancy alone had a cloud of deities; as Vegetanus, Levana, Rumina, Edufa, Potina, Cuba, Cumina, Carna, Ossalago, Statulinas, Fabulinus, &c. &c. They also adored the gods Health, Fever, Love, Pain, Indignation Shame, Impudence, Opinion, Renown, Prudence, Science, Art, Fidelity, Felicity, Calumny, Liberty, Money, War, Peace, Victory, Triumph, &c. Lastly, Nature, the universe or to *Pan* was reputed a great God."

From this exhaustive classification of the heathen gods, it appears that there were gods celestial, and gods terrestrial, the greater gods and secondary gods; there were those who were regarded gods by nature and by descent, and those, who though not such originally, were constituted gods by some recognized authority among men, as the Roman senate. Though some, in their specific classes were called demons, lares, or the souls of deceased ancestors, penates, lemures, or ghosts, guardians of boundaries, or of the fruits of the earth, &c. &c. yet they are all called *gods*. The objects of nature, as heaven, the earth, the sun, moon and stars, the spirits who presided over the winds, rain, clouds, tempests, thunder and lightning, rivers, streams, oceans, hills, plains and mountains, all are styled gods.

A very recent dictionary of religious knowledge by Abbott and Conant, who are eminent scholars, says: "A fourth form of idolatry was the worship of deceased ancestors; this was the basis of a *large part* of the religion of ancient Greece and Rome."

These objects of worship, or gods, all had their several names and

titles. They had each their respective places, or things or beings over which they exercised rule. They had temples in which they were worshipped, altars on which offerings and sacrifices were offered, and images before which worship and prayers were rendered. The rituals of these services were nearly the same in all lands. As Smith's *Bible Dictionary* expresses it, "Besides these accessories, there were the ordinary rites of worship which idolatrous systems had in common with the religion of the Hebrews; offering burnt sacrifices to the idol gods, burning incense in their honor, and bowing down in worship before their images were the *chief part* of their ritual."

Temples for the worship of their gods were erected in their cities, or in groves. Some were of great splendor, and they were consecrated after their erection with special services. The images of their gods were made of every variety of material. *Rees' Cyclopædia* says: "An idol is a statue of some false god to whom divine honors are paid, altars and temples erected, and sacrifices offered. The idol or image of whatever material it consists, is by certain ceremonies called consecration, converted into a *god*. While under the artificer's hands it is a mere *statue*. Three things were, among the ancients, necessary to change the image into a god; proper ornaments, consecration and ovation. The consecration and ovation were performed by the Romans with great solemnity."

Those objects of worship among heathen nations, which in all English writings relating to them are called gods, are the *dii* of the Romans, and the *θεοι* of the Greeks. It is said that the Greeks had *thirty thousand* of them. Calmet says, "*Elohim*, the Hebrew name of God, like the English 'Lord' is used in various applications. The true God is *often* called *Elohim*; as are the angels, judges and princes; and *sometimes* idols and false gods. The Israelites had so great an aversion and contempt for strange gods, that they would not name them; but substituted some term of contempt; so, instead of *Elohim* they called them *Elihim*, i. e. "nothings, varieties, gods of no value." Instead of saying *Mephibaal* and *Meribaal* and *Jerubaal*, they said *Mephi-bosheth*, and *Meri-bosheth* and *Jeru-bosheth*. While *Baal* signifies "master," *bosheth* is "a shame." Smith in his *Bible Dictionary* says, that in the Hebrew Scriptures there are some *twenty-one* different words used to designate these idols and images of false gods.

It will therefore be accepted that "the beings, whether real or imaginary which have been adopted among men as objects of worship in preference to the thrice Holy Jehovah," were designated *Elohim* sometimes by the Hebrews, *θεοι* by the Greeks, *dii* by the Romans and "gods" in English.

I pass on to the consideration of the idolatry which is found in China. It is within the observation of every resident in this country, that there is a class of beings to whom temples are erected, altars are built, images are made; and to whom religious worship consisting of sacrifices, offerings and prayers are offered. The worship of these beings is recognized and authorized by the government. Laws have been enacted

in regard thereto. Officers are appointed to arrange in regard to the services. When the temples are newly erected, they are dedicated with idolatrous worship. When an image for one of the beings has been made, it is a mere image until after a certain service has been gone through; after which it is said to be occupied by the being for whom it was made, and it has become sacred. In the eyes of this people it is a proper and authorized object of worship. This ceremony is designated *k'ai kwang* 開光. It consists of prayers, chantings, &c. and touching the eye of the image with a pencil that has been dipped either in blood or in a red ink made of cinmabar. All this is done with the greatest solemnity.

Besides the ceremonies connected with the worship of heaven and earth by the emperor, the laws of China prescribe regulations for the worship of these various objects. The Chinese text reads: 凡社稷山川風雲雷雨等神及聖帝明王忠臣烈士載在祀典應合致祭神祇, which may be translated thus: "All the *shin* of the land and of the grain, of the hills, the rivers, the winds, the clouds, the lightnings and rains, together with the holy emperors, enlightened kings, faithful ministers and illustrious sages, which are recorded in the sacrificial records, shall be sacrificed to, together with the *shin ki*," 不當奉祀之神而致祭者杖八十, "Whoever sacrifices to the *shin* who according to the ritual ought not to be sacrificed to, shall be punished with eighty blows." 凡私家告天拜斗, 焚燒夜香, 然點天燈七燈, 褻瀆神明者, 杖八十, "All private families, which adore Heaven and worship the north star, burning incense during the night, lighting the lamp to heaven and the seven lamps [to the north star], are profaners of the *shin-ming* and shall be punished with eighty blows." 凡盜大祀天神地祇御用祭器帷帳等物皆斬, "Whoever shall steal the great sacrifice to the *t'ien-shin* and *ti-ki*, or any of the sacred utensils, clothes, &c. shall be beheaded."

From these extracts from the statutes of the empire of China, it is clear that the worship of the *shin* is recognized by the laws. There is a ritual prescribing how and by whom the worship may be performed, and prescribing punishment for any departure from the prescribed form; and for any sacriligious conduct towards the images, the temples, the altars or any of the utensils or clothing connected therewith. These beings, whose worship is thus authorized and arranged for, are of various ranks, as celestial and terrestrial, more or less honorable and powerful, having a wider or more contracted dominion, as being originally divine, or constituted divine, for meritorious service, by some recognized authority. In this class of beings there are found those who are distinctively styled *ti* 帝, or *shin* 神, or *kwai* 鬼,* or *kwai-shin* 鬼神,* or *ti-ki* 地祇, or *jin-kwai* 人鬼.*

* The common use of *kwai* as applied to evil spirits causes us to feel a repugnance to any so-called being included among the *shin*. But in this connection, *kwai* has not a bad meaning. When used alone, it means nearly the same as the good demon among the Greeks. In the phrase *kwai-shin* it has some connection of the duality which is found in their philosophy; and in the expression *jin-kwai*, it would appear to have a meaning connecting it with man, as *shin* and *ki* are connected with heaven and earth in the expression *t'ien-shin*, and *ti-ki*.

and the *shin* of hills and streams 山川之神, and deceased ancestors, *chi tsu* 始祖.

There are a great many spiritual beings who are not, by law, recognized as belonging to this class of worshipped beings; as, the *sie shin* 邪神, the *ok kwei* 惡鬼, the *iau* 妖, the *kwei* 怪, and the *tsing* 精. What shall we translate *shin* 神, the name by which this whole class of worshipped beings is designated by the Chinese? With all due respect to the distinguished scholars who have said that *shin* "can only be translated in the abstract and in the concrete "spirit" and "spirits," I contend that in accordance with all the principles of language, it can only properly be translated "God" and "gods."

But let us examine farther. Some of this class of beings were originally men and women. After death they have become included among the number of the *shin* 神. How did they become so included? There are two recognized authorities by which mortals may be constituted as belonging to the *shin* 神. One of them is *Yuh-hwang Shang-ti* 玉皇上帝; the other is the emperor of China. It is a little obscure as to how the emperor above makes known his will, or sends the letters-patent conferring this honor; and as it is not particularly important to the object in hand, I will not dwell upon that point. It is better known how it is done by the emperor; when the claim of any deceased person to be recognized as a *shin* is brought before the emperor, he refers it to the Board of Ceremonies to report upon the matter. If the board reports favorably, the statement of the meritorious services of the said individual, the reasons why it is proper to confer this dignity upon him, and the proper titles for him in the new position, are incorporated in a suitable memorial to the emperor; when he issues his mandate "Thus let it be," and the edict goes forth.

This transaction by which a deceased mortal is constituted one of the class called *shin*, is expressed in Chinese by *fung shin* 封神. This expression ought to help us to arrive at the meaning of *shin* 神.* As the souls of all deceased mortals are disembodied spirits, it does not need any imperial edict to justify styling them spirits. In the dictionaries by Morrison, Medhurst, Williams, Lobscheid, Maclay and Baldwin, Doolittle, Stent and the Chinese author Kwong Ki-chiu, this expression has been translated in English, "to deify" or "to make a god." And in the very nature of things, and of the usages and doctrines of polytheism, this is the *only* translation that can be properly made of it. *Fung* 封 means "to grant a domain to one; to invest a noble with rule over a domain; to appoint to office; to give a patent of nobility." *Fung kwok* 封國 is "to confer a right to rule over a state." *Fung shin* 封神 is "to confer a right to rule and receive honor and worship as a *shin*." The person upon whom this is conferred being already a spirit, what else can *shin* be translated but "god." As an example of such deification I may refer to one who has a temple at the recently opened port of Hai-kau in the island of Hainan 海南海口. The title of the *shin* in that temple is Kiang In-ki *tsiang-keun* 江曉騎將軍. His name while living was Kiang Ke-lung 江起龍 of Kiang-nan 江南. He was a military officer at the Hainan camp, and was

lost at sea when in pursuit of pirates. It was reported, that after his death he protected vessels that were in danger from storms, and Kang-hi 康熙 deified him as a water god with the above title, with a temple at Hait-kau, that he may protect the vessels passing over that sea. Is it not the whole impression, that he was made a god, in the heathen sense and not a spirit? and so all the others that have been deified, as *Kwan-ti* 關帝, *Kwan-yin* 觀音, *Tien-hai* 天后, and *E-ling* 醫靈.

Again we will be assisted in determining how *shin* ought to be translated, by considering what qualities have been attributed to this class of beings. Knowledge is attributed to the *shin* as in these sayings: 人未知神先知, "What men do not know, the gods already know." 瞞得人不瞞得神 "Men may be deceived, but the gods cannot be deceived." 心動神知 "If the heart moves, the gods know it." Such knowledge implies the ability to search the heart. This is an attribute of God:—"I Jehovah search the heart."

Power is attributed to the *shin*. Power and control over the elements of nature, as of the rain, lightning, the winds, and tempests. Power and control over the calamities that come upon mankind, as of war, pestilence and famine. The rewarding of the righteous and punishing of the wicked are ascribed to the *shin*. These are all prerogatives of God. 不信神明, 但看雷霆, "If you do not believe there are gods, behold the lightning." 鬼神福善禍淫. "The gods make happy the good and punish the depraved." 用兵如神. "He commands the soldiers like a god." If any one does not admit that it is regarded as belonging to the gods to guide and control in battle, let him look into Homer's *Iliad*.

The *shin* are supposed to hear and answer prayer. This implies divine attributes; and it is that which Jehovah especially claims as belonging to himself.

The *shin* love the good and hate the wicked; they desire the good of men and their happiness; they heal the sick, they rescue those who are in danger; they confer blessing; and thus indeed the exercise of every function almost that belongs to Jehovah are ascribed to the *shin*, except the creating of all things out of nothing. Is not this class of beings then properly styled gods? and thus must not the word *shin** by which they are called in Chinese be translated gods?

* To many persons it appears impossible that *shin* can have such different applications, as in one connection to mean "spirit, soul," &c. and in another connection and sense to mean "God" and "gods." But does not our own language and religion afford a striking instance of the same word being used in widely different senses? The word *ghost* means commonly "the soul of a deceased person appearing; an apparition, a shadowy appearance." A great many sentences could easily be collected from English authors, in which it occurs in the sense of "an apparition, a spectre." It has also a well-established use as designating the third person of the Triune God—the Holy Ghost. How futile it would be for any one who does not believe in the doctrine of the Trinity, to collect a multitude of sentences in which the word *ghost* is used in the former senses, and then say, it having this meaning, it can never mean the third person in the Trinity. One example of its use meaning "the Holy Ghost" from any recognized creed of a Trinitarian church, would set aside any array of sentences in which the other meaning occurred, and be accepted by all as proof that the word had such an accepted and established meaning, referring to the third person of the Trinity, and an object of worship.

There is still another line of thought. The Bible reveals to men, that Jehovah is the self-existent God; and that he fills immensity with his presence; that he made all things out of nothing, guides all affairs by his wisdom, and rules and controls all things by his power. It is in him that "we live, and move and have our being," and not a sparrow falls to the ground without his notice. Men are required to acknowledge him in *all their ways*, and to set the Lord always before them.

This conception of one God "who is everywhere in power, and nowhere in appearance," is hard to be retained in the minds of men; and hence men, in their vain imaginations, have conceived a multitude of beings to whom they have ascribed many of the attributes of God, and distributed among them the government and works which belong to him; and as a consequence of this, men have given to these beings the worship and service which belong to Jehovah only. As one has expressed it:—"From the accounts given us by the best writers of antiquity, it seems that the polytheists believed that heaven, earth and hell were filled with divinities."

In the very nature of things, the beings to which have been given by men the attributes and worship which of right belong to the true God, are false gods; they only exist in the imaginations of men. When we inquire what are the false gods of the Chinese, we find that it is true of them, as of other heathen people, that they have filled heaven and earth with their imaginary divinities. These objects of their worship meet our eyes wherever we turn them. The temples and altars to them are found in every street and alley of their towns and cities. The objects which first meet our eyes when we enter their houses, or ships or boats, are the shrines of *their* false gods. The worship of these beings is connected with every event, and every day of their life. They pray to them for every *temporal* mercy and blessing which the hearts of men desire. They pray to them for life, health, happiness, wealth, honor, long life, children, prosperity, protection from fire and calamity and distress, for restoration of health in case of sickness, &c. &c. &c. They burn incense before them morning and night. They have special worship before them on the 1st and 15th, the 2nd and 16th of *every* month, on new-year's day, on all the feast days during the year, at marriages, and in connection with births and deaths. What do the Chinese call these false gods which they so frequently and so assiduously worship? The name which they give to this whole class of worshipped beings is *shin* 神. The expression to designate this worship is *pai shin* 拜神. This sentence is wonderfully like the Latin "*colere deos.*" The shrine is the *shin's* seat 神位 or the *shin's* loft 神樓; the temple is the *shin's* main 神廟; the altar is the *shin's* *tan* 神壇; grace is *shin ngan* 神恩; a heart devoted to worship is *shin sin* 神心; the idol which is worshipped is *shin siang* 神像; an idol's birth-day is *shin tan* 神誕; the divining slips are *shin ts'ien* 神籤, &c. &c. Beside the *shin* that are specifically called the household *shin*, they have in common life, the furnace *shin* 灶神, the wealth *shin* 財神, the door *shin* 門神, the well *shin* 井神,

the fire *shin* 火神, the earth *shin* 土神, the place *shin* 地方神, the thunder *shin* 雷神, the hill *shin* 山神, the dragon *shin* 龍神, the wind *shin* 風神, the mirth *shin* 喜神, the opening-the-way *shin* 開路神, the revealing-dream *shin* 報夢神, the field *shin* 稷神, the grain *shin* 穀神, the south-sea *shin* 南海神, the city-defence *shin* 城隍神, &c. &c. This list might be indefinitely enlarged, but this will suffice.

After this extended examination of the objects of Chinese worship, I think that all who read this article will readily admit, that they are of the same general character as the false gods which were worshipped by the Heathen in the land of Canaan, and by the Greeks, and by the Romans, and which the Hebrews designated sometimes *elohim*, the Greeks *θεοι*, the Romans *dii*, and which in English we name "gods." The Chinese call these objects and imaginary beings *shin* 神;* and the conclusion I have arrived at is as follows, viz. that *shin* 神 is the name of that class of beings whose worship is recognized and authorized by the laws of China; and since there is the same custom in use in China as prevailed in Greece and Rome, by which deceased mortals are promoted to the dignity of gods,—which promotion was called *apotheosis* in Greek, and *deificare* in Latin, and is styled *fung shin* in Chinese; and since these *shin* 神 have the same attributes, works and offices given to them in China as were given to the false gods in Canaan, and in Greece and Rome; and lastly, since the *shin* 神 are universally worshipped by the Chinese in temples and in their houses, by the burning of incense, the offering of prayers and gifts; therefore, beyond all doubt, the *shin* 神 are the gods of the Chinese people; and therefore *shin* 神, when referring to this class of beings, and when used in this sense, should be translated "god" or "gods." It follows, as a natural sequence to this, that as the *shin* of China are the same class of beings as those which are called *elohim* and *θεοι* in the Sacred Scriptures, when these words refer to false gods, then *elohim* and *θεοι*, when used in this sense, can only be properly translated into Chinese by the word *shin* 神.

Having in the foregoing arrived at the conclusion, that *shin* 神 is the only word by which *elohim* and *θεοι* can be translated into Chinese, when they refer to false gods, I now propose to inquire if *shin* 神 can properly be used to translate *Elohim* and *Θεος* in the Sacred Scriptures, when they refer to Jehovah the true God. Before, however, proceeding to discuss this point directly, I wish to answer some objections that have been urged against *shin* 神 being used in that way. It has been stated that *shin* used in connection with any personal pronoun in the possessive

* The Chinese language has long been used in Japan. Nearly all the books in Japan have hitherto been printed with Chinese and Japanese *interlined*. As the two nations have so much in common, in their idolatry, philosophy and literature, it may be reasonably supposed, that the Japanese have an accurate knowledge of the Chinese language. It is stated by missionaries now resident in Japan, who were formerly missionaries in China, and hence conversant both with Chinese and Japanese, that *shin* 神, in the sense referred to in this paper, has been translated into Japanese by *kami*. This word *kami* is used by all the missionaries in Japan as the term for "God."

case can only mean "my soul, your soul, his soul." This objection is considered so valid, that it has been urged as entirely precluding the use of *Shin* for "God." I might say in reply, that the statement is not correct—and that if in a connection in which *shin* was spoken of as a being I ought to worship, the expression *ngo chi shin* 我之神 would be understood by every reader as meaning "my God," and not "my soul"—and thus answer one assertion by another.

In answer to the statement that there cannot be found one example of such use of *Shin*, I might ask, is there any example of the corresponding expression with *Sháng-tí* 上帝, as "my *Sháng-tí*?" I might argue that the relation of the heathen to their gods, is not such as to lead them to use that form of speech in regard to them. It is only when God becomes the reconciled God and Father of his people through Jesus Christ, that such expressions are found as "my Lord and my God," "my Redeemer," and "my Saviour." In confirmation of this idea, that the heathen do not so speak in reference to their gods, let any one examine Homer's *Iliad*. Though Jupiter and Juno and Pallas were the special protectors of some of the actors in the scenes there referred to, these people never say, my Jupiter, or my Pallas, but father Jove, guardian of cities Pallas, &c. &c. While I consider that the above remarks are a sufficient answer to this objection, even if the statement made by the opponents was true, that "the authority of native usage is *entirely* wanting for 'my *Shin*' in the sense of 'my God;'" yet I am able to furnish the most reliable example of native usage of *wo chi shin* 吾之神, when it can mean nothing else but "my gods." In the *Shang lun* 上論, book iii, chap. 12, we read, "He sacrificed [to ancestors] as if they were present." "He sacrificed to the gods [*shin*] as if the gods were present." "The master said, 'My not being present at the sacrifice, is the same as if I did not sacrifice,'" "When Confucius was an officer in the Loo country (魯國), besides sacrificing to his ancestors, it was his official duty to sacrifice to the gods. The commentary says, "the gods were *outside* gods." The office he held made it his duty to sacrifice to the gods of the hills and the streams. In the edition of the "Four Books" called *Wei kán lǚh* 味根錄, the commentary reads thus: 須看吾字,先是吾之先,神是吾之神,則祭必吾之與,而後氣類可以相感, which may be translated thus: "It is necessary to consider the character *wo*, ancestors, is my ancestors, the gods, are *my* gods. When sacrificing it is necessary that I be present, and then the feelings will be mutually influenced." This one example of Chinese usage shows beyond all controversy, that when the subject and connection of the sentence indicate that *shin* 神 refers to the gods, the objects of worship, the expression "my *shin*" means the gods I ought to worship; and it is to be presumed that it will no more be said "that it must be understood to mean 'my soul.'" And if, with the reception of the Gospel, any one reconciled to God through the grace which is in Jesus Christ, should say with Thomas, "My Lord and my God," using *wo chi Chüi, wo chi Shin* 吾之主, 吾之神, there will be no danger of his being misunderstood.

It has also been objected to the use of *shin* 神 as the translation of

Elohim and *Θεός* when they refer to the true God, that it cannot be used in connection with a person's name in the possessive case, as Abraham's *Shin*; for it is said, "when *shin* is connected with the name of a living person, it means his spirit; and when *shin* is used with reference to a dead person, it must mean the manes of that person." I can only say that my study of the Chinese language and customs does not confirm this assertion. As to the usage of the language, the same remark applies to speaking of gods, whether in the general, or of an individual god, in regimen with a person's name in the possessive case, as was made above in regard to using a personal pronoun. They have not that kind of relation to their gods; but according to the usage of the Chinese, the expression Abraham's *Shin* cannot be understood to mean Abraham's manes. A father's *deified** soul is called the household *shin* of the son.

- I have applied this expression "deified" to the soul of a deceased ancestor for a sufficient reason. All missionaries in China know that the worship of ancestors is one of the great obstacles to the reception of the Gospel. But the *deification* of deceased persons is so foreign to all our ideas, that we from Christian lands are slow to accept it as a truth, that such is the fact in China; and hence we are much less awake to the enormity of the sin of ancestral worship than we should be. In the setting up of an ancestral tablet, a very similar ceremony is gone through, to that which is performed where an image is consecrated as an object of worship, and regarded as *sacred*. This consecration of the tablet occurs generally on the third seventh day, or the twenty-first day after death. A temporary paper tablet was made when the corpse was confined; but it is styled *ling pai* 靈牌, and it is discarded after the consecration of the permanent one which is made of wood. The ceremonies consist of prayer, entreating the soul to come to the place of rest; and the most special importance is attached to the making of the *dot* at the head of the character *chu* 主 on the tablet, which is henceforward styled *shin chu pai* 神主牌. This dot is made with vermilion. After all the services are finished, the tablet is regarded as the seat of the soul, and it is held sacred as a consecrated *image* of a god. It is placed among the other tablets in the place which is fitted up in every house for the household gods, and called the *shin lou* 神樓. In this house shrine, there are the names and titles of five or seven, or eleven outside gods. Different families select different ones out of the class of gods. Those more frequently selected are *Peh-ti* (commonly called *Shang-ti*), *Kwan-ti*, *Kwan-yin*, *Tien-hau*, *Hwa-kwang*, *Tsai-shin*, *Kim-hwa*, *Yuen-tan*, and *Hung-shing*, 北帝, 俗亦稱上帝, 關帝, 觀音, 天后, 華光, 財神, 金花, 玄壇及洪聖. These are commonly spoken of in English as Northern emperor, God of war, Goddess of mercy, Queen of heaven, God of fire, God of riches, &c. The tablets are placed on the right side of the gods, or the less honorable place. The common parlance calls these gods the *t'ai-shin* 大神 or "great gods," and the tablets are styled *kea-shin* 家神, "the gods of the household." Both classes are worshipped together, and with the same ceremonies morning and evening, on the 1st and 2nd, 15th and 16th, of each month, at marriages, births, &c. &c. A careful inquiry shows how much resemblance there is in these gods to those of the Roman lares and penates, and shows that the Chinese do regard their ancestors as gods; for in Adams' *Roman Antiquities*, at page 3 it is said:—"Nearly allied to the genii were the lares and penates; the household gods who presided over families. The *lares* of the Romans appear to have been the manes of their ancestors. Small waxen images of them, clothed with the skin of a dog, were placed around the hearth in the hall; and sacrifices were offered to them. The *penates* were those selected from among the great gods as Jupiter, Juno, Minerva, Vesta, Mars, &c. and were worshipped in the innermost part of the house." It cannot but strike every one, that two of the great gods thus enumerated among the penates are the same, viz. the God of war and the God of fire; so also that the same designation is applied to the penates in both languages,—*magni dii* in Latin and *tai-shin* 大神 in Chinese. These statements, in my judgement, warrant me in speaking of the souls of deceased ancestors as *deified*; for according to the opinions and usages of man-

To the general reader this example of the use of *shin* in combination with a possessive pronoun may not appear of much importance; but those who know with what diligence such distinguished scholars as Drs. Medhurst, Legge, Boone, Bridgman, Williams and the Rev. Mr. Chalmers sought for such a sentence will fully understand its value. The meeting with it by a Chinese teacher was quite providential. He had been requested to search for one of that kind, and it can never be understood in any such connection, to be the manes of the deceased person. For the manes of those deceased are, by their own families, styled *chi tsu* 始祖, or *kea shin* 家神, and by others than the family, they are styled *kwaí* 鬼. During considerable experience in China, I have never known any Chinese to misunderstand the frequent recurrence of this form of expression, as it is found in the version of the Sacred Scriptures in which *shin* is so frequently used in the sense of "God." I have seen the Chinese Christians just as much comforted and strengthened when Jehovah has been spoken of to them as the *Shin* of Abraham, Isaac and Jacob, and the *Shin* of Elijah, as western Christians are by the same blessed truth. The soul of a deceased person is often called *shin* in the sense of "spirit," for the first few days after death, and especially in the prayers which are addressed to it, calling upon it to come and occupy the tablet that has been provided for it. This expression occurs especially at the prayer offered at the grave when burying the body;—that as the body is deposited in the grave, may the spirit *shin* 神 rest in the tablet. But it is not so used after the time when the tablet is formally consecrated.*

So far as the idiom of the Chinese language is concerned, there are any number of examples of Chinese usage on other subjects of a similar grammatical construction as Abraham's *Shin*, 亞伯拉罕之神; but it is very difficult to find a sentence in native books meaning the god of such a person; because their religion and their ideas of the gods do not lead them to speak of them in that way. Yet I have met with one example precisely like that of Abraham's *Shin*, in the Chinese Thesaurus *Pei wán yun fu* 佩文韻府, among the collection of examples given under *Shin* 神. Near the end of them, there is found the following sentence: 若從

kind in all ages, spiritual beings that have become the recognized objects of regular and constant worship, are spoken of as gods. This transformation finds expression in Greek, Latin, French, and all modern languages; and it is defined by Webster under the Greek form of the word *Apotheosis*—"The act of elevating a mortal to the rank, and placing him among the number, of the gods." It is also a further remarkable concurrence of views, that the Roman poets represented men as having a threefold soul, which after death resolved itself into the *manes*, the *anima* or *spiritus*, and the *umbra*. Thus the Chinese speak of the three *hwañ* 三魂.

* Consecration was the word the Romans used to signify the deification of a mortal. Adams' *Roman Antiquities*, p. 430, says: "The Romans worshipped their founder Romulus as a god under the name of Quirinus. Hence, afterwards, the solemn consecration (apotheosis) of the emperors by a decree of the senate conferring on them the title *Divus*; who were said thus to be ranked in the number of the gods in *deorum numcrum*." The following pertinent sentence has been met with in connection with this subject of deification, 一靈往封神臺去了. "A spirit has gone to the terrace where spirits are made gods." According to this, it went a spirit to the place, and departed a god.

巫峡過，應見楚王神. The phrase *Tsu wang shin* 楚王神 does not mean the king of Tsu's spirit, nor manes either, but one of the class of *shin* 神. The translation would read, "If you pass the gorge of the Wu hill, you will see the king of Tsu's god." From the legend it appears that the divinity that presided over, or had its residence in that gorge, had visited the king of Tsu; and hence "it was called the god of the king of Tsu," or which visited the king of Tsu. This grammatical construction has the sanction of Dr. Medhurst; but he translates *shin* by fairy—"The fairy who visited the king of Tsòò."* Since the grammatical construction can be *thus* rendered, when the relation is so slight as that indicated in this instance, how *much more* will the translation be clear when the sentence relates to Jehovah and his covenant people,—in the frequent passages of the Old Testament where Abraham's *sh'n*, Isaac's *shin*, &c. occur? I think in view of these examples all candid men will admit, that, in accordance with Chinese usage, *shin* can be used in connection with a personal name, or a pronoun in the possessive case in the sense of "god;" and, when the meaning of the sentence and the subject requires it, it will readily be understood not to mean the person's own spirit, but the object of his worship—his god.

Again it is very strongly objected against the use of *Shin*, as referring to the true God, for the translation of *Elohim* and Θεός, that it cannot be spared from use in the sense of "spirit" and "soul." This objection appears to me entirely unfounded; for whether it is used by the body of missionaries in referring to the true God or not, it will continue to be used by this people to designate their false gods. Nothing can hinder them from continuing so to use it; and so, I suppose, they will continue to use *shin* 神 in the sense of "spirit, soul," &c. as they have done for these *thirty-five hundred* years. This long-continued use of the same word, in *two* widely different and distinct senses, viz. to mean, "spirit, soul," &c. and to designate their "gods" has not produced any confusion in the minds of the

* Whether *shin* in this sentence is translated "god" or "fairy" does not affect the grammatical construction. Either translation establishes beyond all doubt, that *shin* following a person's name or title, may, according to the sense of the context or subject, mean, not his "soul" or "manes," but something outside of the person. The Rev. Dr. Legge, in discussing this subject, and when contending that *shin* means "spirit" and only "spirit" says, "Why not make the appeal to what must be regarded as *crucial* examples? If *shin* were to be found associated with possessive pronouns, where we could render the combination "my god," "your god," &c. *we should not be able to dispute its meaning*; equally decisive would be cases where it was in regimen with other nouns, and could be translated 'gods of the nations,' 'gods of Japan,' &c. But there are no cases of such a usage. With possessive pronouns, *shin* means *indubitably* spirit—as 'my spirit' and the same in regimen 'the spirit of king Wan,' the 'spirits of the hills and rivers.'" With these crucial examples before him, Dr. Legge will of course no more dispute the meaning of *shin*; but will say *wo chi shin* is "my gods," and *Tsoo wang shin* is "god of Tsoo wang." But further, the Chinese preacher who wrote the first prize tract at Canton in 1875 says, "In Canaan, the people regarded the burning of their children in sacrifice to *shin* as good." The false god to which children were offered in sacrifice in Canaan was Molech. He was numbered among the *elohim*, I Kings xi. 33. He also calls the gods which were worshipped in Egypt *shin*. They were also called *elohim*, Jer. xliii. 13; and from the letter published below it appears, that the people of Japan style their gods *shin* with one consent. What further proof can be wanted?

Chinese. They never have any difficulty so far as I have seen, in distinguishing whether the word is used in the sense of "spirit," &c. or as referring to one or more of their "gods." So that I see no insuperable objection to its being used in this twofold application in Christian literature, as it has been so long used in their native literature. There is only this one great danger that I see, viz. in the use of *shin* in speaking of and referring to the Holy Spirit. As the Holy Spirit is with Christians equally with the Father and the Son, the object of worship; and as the usage of this people is to regard this word when referring to the objects of worship, as meaning one of the class of gods, there is in my mind great danger that they will understand *shin* 神 when thus referring to the third person of the Trinity as meaning Holy God. So in the definition of God as given in the Gospel by St. John, in chap. iv. 24, "God is a spirit:"—if this is expressed in Chinese *Shang-ti nai Shin* 上帝乃神, there is great danger, that from association of ideas with the usage of *shin* in such connection for God, it will be understood as saying that *Shang-ti* is a god; which is of course true, but it is not the idea there.

But if the meaning of this objection is, that there is no other Chinese word that can be used for "spirit," then the objection is—in my judgment—also unfounded. It has been said that the word *ling* 靈—which some in China use for spirit—is only an adjective, and that it is never used as a noun. It is readily admitted that *ling* 靈 is used as an adjective, and means "spiritual, efficacious, intelligent," &c. but it is *also* used as a noun. In this sense there are examples of its being used as referring to the spirit of a man, with the personal pronoun in the possessive case; and there are *also* examples as referring to a spirit which is the object of worship. I have scores of sentences in which *ling* 靈 is used in the sense of "spirit," but will only present a few *now*, as follows: An officer who had been dismissed by his king, expresses his grief in poetry; one stanza reads thus: 愁嘆苦神, 靈遙思兮. By reason of the measure of the stanza, the personal pronoun is not expressed. "Mournfully I sigh, with a distressed mind, while my *spirit* wanders in thought far away." This is Dr. Medhurst's translation. Tsai Yung of the Han dynasty 漢朝蔡邕 writes thus: 鍊余心兮浸太清, 滌穢濁兮存正靈, or in English, "As to purification of my heart, it is immersed in the greatest purity; having washed away the polluted and the impure, I have retained my right spirit."

In the valuable collection of sentences, which has been made by the Rev. J. Chalmers, A.M. I find this sentence at No. 364: Liang Wu-ti in sacrificing to Heaven, says 恭祇明祀, 昭事上靈, "Reverently with awe and ceremonially clear, I sacrifice and manifest that I serve the spirit on high." I ask all who are considering this subject if this example of the use of *ling* does not warrant such a use as has been made of it by those who use *ling* for "spirit," in calling the Holy Spirit the 聖靈 *Shing Ling*?

Will it not awaken the most serious consideration of those who have hitherto considered that 靈 *ling* could not be used in the sense of "spirit," when they know the fact in regard to the views of the whole

body of missionaries in Japan.* For not only do they use *Shin* 神 for "God," but they use *ling* 靈 for "spirit."

Having thus referred to the objections to the use of *Shin* 神 to render *Elohim* and *Θεος* in the translation of the Sacred Scriptures, I come to consider the subject directly. In dealing with this, it will be important to have a clear and definite idea of what is wanted in such a translation. Forming my opinion from what I see written, some persons have a different idea of what is needed in the translation of these two words from what I have. It is stated that we must have a word which means God *κατ' ἐξοχήν*. But let us see if that is what is now wanted? We want to teach the Chinese that there is only one God. We as missionaries wish to displace this whole crowd of false gods, which they have hitherto worshipped, and make known to them that there is one everywhere present, and almighty God, who should receive the prayers and worship of all men. This God is revealed to men in His Holy Word. In that Word, God has revealed himself by His peculiar name Jehovah, and His distinctive work, the CREATION of the heavens and the earth and all things out of nothing. The name Jehovah, the *Ever-existent One*, is peculiar to the true God, and it is reserved to himself exclusively, and cannot be given to another. The work of creating all things out of nothing has never been ascribed to any false god, in any system of cosmogony received among heathen nations.

* On this point I give the statement of one of the older missionaries in Japan; and one who is regarded as an authority on the language. He writes as follows: "In reply to your queries about the words used in this country for 'god' and 'spirit,' I would say: for 'god' the Japanese have a native word *kami*; which is the generic name for those divine beings which they worship. Besides this term, they have names for their divinities. Now for *kami*, the only Chinese character they ever use is *shin* 神. The characters *Shang-ti* 上帝 are not known to them except as a title or epithet for the *mikado* or emperor of Japan. There is no division of sentiment that I know of, on the use of the word for 'God' among Protestant missionaries. We all use *Kami* and write *Shin* 神. The fact that * * * * * used *Shin* in China for 'God,' had nothing to do whatever with the use of this word here. The Japanese have a word for 'spirit,' which is *tamashi*; for this word they use *ling* 靈 as the equivalent. Besides this they use *sin* 心 and *tsing shin* 精神. For 'Holy Spirit' the Protestant missionaries in Japan use *Shing Ling* 聖靈. We have had no contention or difference of opinion upon any of these terms." I think the testimony of the Japanese usage of the character *shin* is exceedingly strong evidence in favor of this word. I do not see how the missionaries who use *Shang-ti* 上帝 can put it aside. My own mind is clear on the subject. I might say of the writer of this letter, that when he was in China he always used *Shang-ti*, though he was not wedded to it. When we consider that the Japanese, for centuries have used the Chinese classics in their schools, and studied the Chinese language as much nearly as their own,—and that they use *kami* for *shin* and *tamashi* for *ling*, we may well say, how can this testimony be put aside? The fact that the Japanese use *shin* also in the sense of "soul" and "animal spirits" shows that they are fully aware of the other senses in which the word is used by the Chinese. Bishop Smith says that the Chinese language was introduced into Japan in the third century of the Christian era, and that "the text books in their schools, their models of literary style, the very language itself of native authors, and the whole system of their published ethics, are borrowed from the Confucian sages and literati of China." The nation which has thus adopted the Chinese language use *shin* in the sense of "god" and "gods." The chief deity of their pantheon (who is the Sun goddess) is styled *Tai shin*. As they have not received the chief deity of the Chinese pantheon, the name of *Shang-ti* is not used to designate any of their gods.

Elohim and *Θεός* are words which are used in the Sacred Scriptures in common, in speaking of the true God and of false gods. They only mean God the Supreme, when they refer to Jehovah; and when they refer to the false gods, they mean one or more of the imaginary beings which are called gods. Hence it is evident that the meaning of these words, whether they refer to one or more,—the true God or false gods—*depends upon the connection* in which they stand, and the meaning of the sentence in which they occur. The sense is not *inherent* in the words themselves, but the meaning in each particular use of them, depends upon the connection in which they stand. It is not so with Jehovah. Jehovah *always* means the one true God, and cannot be applied to any other being. When all worship of false gods is abolished, and there is no more idolatry among men, then, and not till then, will *elohim* and *Θεός* mean the one true God and nothing else. The meaning which *Elohim*, *Θεός* and "God" have in our minds, as referring to the true God so exclusively, comes from the prevailing sentiment in Christian lands, that there is only one God; and that these are the words commonly used in referring to Him; and not to the *inherent* meaning of the words themselves. In regard to the use of *elohim*, it is not so clear, whether originally it was only used in reference to Jehovah, and when false gods were set up was then applied to them also; or whether it was from the beginning of its use, applied in common to both the true and the false. An examination of the word does not give any clear or satisfactory answer to this question. Its derivation does not indicate anything essentially divine,—as see Gesenius. It is derived from *el*, which is defined "*strong, mighty, a mighty one, hero, champion;.....the mighty one, hero, among the nations, i. e. Nebuchadnezzar.*" Strength is nothing divine until it is *infinite strength*. By use it came to mean "*God, the Mighty One;*" but this may have passed through the use of earthly heroes or mighty ones. The word *elohim* has no more meaning of divine than the word from which it was derived. The first meaning is "*a god, God;*" then, "SING. 1. *a god, i. e. any god.....* So in the proverbial phrase....."*as to this one, his strength is his god, spoken of a self-confident person who contemns God, and trusts in the strength of his own hand and sword;*" and again, "*who carries his god in his hand.*" Then....."*2. more comm. God, the true God [that is in the Sacred Scriptures].....* PLUR. *elohim.* A) In a plural sense: 1. *gods, deities, in general, true or false.....the gods of the Egyptians..... strange or foreign gods.....new gods.....* B) In the sense of the Sing, spoken of *one God.....* 1. *of any god, deity. Deut. 32: 39 there is no god besides me.....* 2. *of an idol-god,.....make us a god, i. e. an idol.....Dagon our god [Dagon was a fish-god].....* 3. *the God of any one, is the god whom one worships, his domestic and tutelary god,.....Jon. 1: 5 they cried every one unto his god.....* So the God of Israel is Jehovah..... 6. With the art. *Helohim, GOD, κατ' ἐξοχήν.*" From all this it would appear, that there was nothing like divinity inherent in the word; its uses indicate that its application was very wide and general; and if *Elohim* now to our mind

conveys the idea of "the one who concentrates in himself all perfections," it does so *from use and association*.

In regard to *θεός* and *deus*, however, we know the history of their use. Originally they did not refer distinctively to the one true God, but to the multitude of false gods that had become the objects of worship in the place of Jehovah. In the contest of monotheism with polytheism, the word which referred to these false gods was retained in use; and in the progress of the monotheistic sentiment, *θεός* and *Deus* have by use become the synonym of the descriptive expression "the true God;" while the individual names of the gods, as Jupiter, Minerva, &c. and the subdivisions of the several different kinds of gods, as demons, genii, lares, penates, lemures, &c. have almost been forgotten.

In view of these facts it appears to me, that some persons have expected to find in the language of this heathen people, a *use* of words in relation to God, which can only be properly expected, when the worship of Jehovah shall have taken the place of the worship now given to their false gods. As they do not yet know Jehovah the true God, how can the language have a word which definitely refers to Him? For however high are the conceptions which they have formed of the attributes pertaining to their gods in general, or to any one of them in particular, yet they do not know the one true God Jehovah.

It also appears to me, that there is an inadequate conception in the minds of some, as to what is to be effected by the introduction of the Bible among this people. God himself leaves us in no doubt as to what is his purpose in the matter. While the ideas of this people in relation to the divine nature and being, as far as they are true will continue, all the false gods, to whom they have wrongly ascribed these attributes, and given this worship shall be *utterly abolished*; and Jehovah will take his proper place as the only Divine Being, and the only proper object of religious worship. It may be proper for us as missionaries to consider somewhat fully, what are the teachings of God's Word on this all-important subject. It is a sure and a safe guide in all things. God has expressly declared that it is by *his name Jehovah* that he will be known among all nations. "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Ps. lxxxiii. 18. "O sing unto Jehovah a new song: sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For Jehovah is great, and greatly to be praised: he is to be feared above all gods (*elohim*). For all the gods of the nations are idols (not images, but *elohim*, "vanities):" but Jehovah made the heavens.... Give unto Jehovah, O ye kindreds of the people, give unto Jehovah glory and strength.... Say among the heathen that Jehovah reigneth." Ps. xcvi. 1—5, 7, 10. "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." Is. xlii. 8. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know

that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob." Is. lx. 16. It is clear from these, and many other passages of His Holy Word, that the true God is to be made known among the heathen by the name *Jehovah*. And in addition to His will in this respect as expressed in His Word, we also have example as well as precept for our guidance. When Moses was sent on his divine mission to Egypt, he approached Pharaoh the king of Egypt, in the name of Jehovah, saying: "Thus saith Jehovah the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." Ex. v. 1, 2. The message was given in the name of Jehovah, and refused in the name of Jehovah. The wonderful providence of God has given us the evidence that this was the name by which the true God was known among the nations around Canaan. It stands thus engraven on the Moabite stone so recently found, and which has contributed in so many ways to the ever-accumulating evidences of the truth of revelation. Mesha, king of Moab says, "I took from it [*i. e.* the temple] the vessels of *Jehovah* and offered them before Chemosh." The fact that the true God was known among all people by his own peculiar name Jehovah, appears further from the narrative of the return of the Jews from their captivity in Babylon: "Thus saith Cyrus king of Persia, Jehovah, the God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel, (he is the God,) which is in Jerusalem..... Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods." Ezra i. 2, 3, 7.

But God has declared His mind and purposes in language yet *more clear and specific*. "Thus saith Jehovah the King of Israel, and his redeemer Jehovah of hosts; I am the first, and I am the last; and beside me there is no God (*Elohim*)....Is there a God beside me? yea, there is no God; I know not any." Is. xlv. 6, 8. "But Jehovah is the true God (*Elohim*), he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods (*elohim*) that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. x. 10, 11.

Jehovah here sets forth His prerogatives. He is the true *Elohim*, the Creator of the heavens and the earth. He has given His people their commission, and the very words they are to announce to the nations in connection with His own claims, viz. "The *elohim* that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens."

Our duty as His appointed messengers is to carry out this commission,

and to seek to make known *Jehovah* the true God to this people; and to banish and drive away from them all their false gods. How can we wage war against their false gods? First, we are to set forth clearly the one true God by His self-revealed name, and the name which He commands shall be made known—His name *Jehovah*; and by His peculiar work—the creation of the heavens and the earth. These will effectually distinguish Him from all the false gods; for there is no one however exalted, to be compared to Him. To combat the worship of false gods, I see no other way but to use the name which is applied to these false gods, and claim for *Jehovah* as the one God, the worship and service which they have hitherto rendered to these false gods; and which service and worship is to be rendered according to ceremonies He Himself has revealed in His Word. It is necessary to have a word in common for the true and the false, the one and the many. The use of such a word will lead to such expressions in this language as these:—*Jehovah* who made the heavens and the earth is the *only true Shin*; all these *shin* 神 that you have hitherto worshipped are dumb idols and vanities; you must turn away from them and worship and serve the *Shin Jehovah*, in whom "we live, and move, and have our being."

We can use the word *shin* 神 in such a sentence in entire accord with Chinese idiom; because, first, *shin* includes *all* their gods; and second, we can use it so as to individualize and particularize any one *shin*. Sir Thomas Wade, in his *Category of Heaven*, S. 338, says: "The word *shén* in fact is very comprehensive. It includes *every shén*, *Shang Ti* and every one somewhat less than *Shang Ti*; but he is only one; the others, if reckoned up one by one, amount to thousands and tens of thousands and more." And again "It might be said of *Shang Ti*, or *any particular shén*, that he did this or willed that." And in S. 328, he says, "I should say, ...the expression *pai-shén* might be used *equally well* in speaking of the worship of one *shén*, or of all the *shén*."

In thus combatting polytheism, we are under the *necessity* of using *shin* for the word applied in *common* to the true and the false, because it has been shown that *shin* is the word which is used in the statutes of the country to designate the objects of their worship; and it is also applied to their false gods in their every-day conversation; so it must be used in such a connection for the false gods; and *Jehovah* in His condescension to human weakness and folly, classes Himself in the category of *beings* that are worshipped; so that the same word *shin* must be applied to Him to show that He is the *true Shin*. The words in Is. xlv: 6, "and beside me there is no God," will lose all their point and thesis in the Chinese language unless the idea is "beside me, the true *Shin*, there is no *Shin* 神. Further, we are shut up to the use of *shin* in such forms of expression, because there is no other word we can use in both applications. *Shang-ti* cannot be used, because it does not include or refer to *all* the false gods of the Chinese people. In the *Category of Heaven*, S. 332, it is said by one of the people, "According to our Chinese view of right and wrong,

I am not worthy to worship Shang-Ti." "How so?" it is asked. The reply is: "It is written in our classics, 'the son of heaven alone sacrifices to Shang Ti,' and the emperor accordingly does sacrifice to Shang Ti once a year, at the Round Hill in the Court sacred to Heaven, outside the South Gate; or if any thing prevents his appearance in person, he sends a prince of the blood to perform the sacrifice in his stead. This excepted, there is no rite of worship performed to Shang Ti." 我們書上有一句,惟天子祀於上帝,故此皇上每年一次,到正陽門外,天壇裡頭圜丘那兒親拜上帝,若是有事不能親拜,就派親王代拜,除此之外,總沒有拜上帝的禮了。As the worship of *Shang-ti* is not permitted, by the laws of the empire, to the common people, *Shang-ti* cannot be used to designate the objects of false worship among the people; and therefore neither can it in such sentences be used to designate the true object which is here the correlative of the false.

As according to Sir Thomas Wade, we can say that "*T'ien* is a *shên*; *Shang Ti* is a *shên*; *Kwan-yin* is a *shên*;" we can of course say that Jehovah is a *Shin*, the *only true Shin*; and we can give to Him, as the true *Shin*, all the attributes, works, offices and worship that belong to Jehovah. And thus alone can we teach them that *T'ien*, *Shang-ti*, *Kwán-ti* *Kwan-yin* and all the other false gods, which they have been worshipping in the place of Jehovah, are to be forsaken, and Jehovah alone is to be exalted among them. In the use of such language there is no danger of being misunderstood in what we say, or as to what the Bible teaches. None of these above-named, as included among the *shin*, made the heavens and the earth; and Jehovah says, "they shall perish from the earth, and from under these heavens."

If *Shin* 神 is thus used to translate *Elohim* when it refers to God, it has been said, that there would be no definiteness of statement, because *shin* includes a multitude. But a just presentation of the case will show, that with such a translation, there will not remain any uncertainty in the reader's mind. Jehovah, who knows the hold which polytheism has on the hearts of men, has wonderfully provided against any confounding of Himself with any other being. It is stated by those who have taken the pains to ascertain the fact, that "Jehovah occurs in the Old Testament over *six thousand eight hundred times*," while *elohim* only occurs "*between two thousand and two thousand five hundred times*." From this it appears that Jehovah occurs *nearly three times as often as Elohim*. It is also stated that Jehovah "is used *far more frequently than all other names combined*."* While of *elohim* it is said that in some fourteen hundred and seventy-six examples, it stands in some relation or connection to show its meaning; in some three hundred and fifty-seven places it has the definite article prefixed; and in only some seven hundred and twenty-two places does it stand alone, as in the first verse of the first chapter of Genesis. Let us suppose some Chinese who has never heard of Jehovah the true God, commences to read the Bible in Chinese. He reads the first verse, "In

* See *Chinese Recorder* for 1876, p. 370.

the beginning *Shin* 神 created the heaven and the earth." If at first he is at a loss to know what *shin* is referred to, or whether it refers to one or many *shin* 神, what then? Is he not in precisely the same situation with a polytheist who knew the Hebrew language? When he would read "*Elohim* created the heaven and the earth," it would not give him the idea of one true God, or of Jehovah; for the meaning of *Elohim* to him would be "gods, deities in general." So that to an uninstructed Hebrew polytheist, *Elohim* is no more definite, than *shin* is to a Chinese reader. But he reads on, and when he comes to the fourth verse of the second chapter, he reads in his own language, that it was the God Jehovah who "made the earth and the heavens;" and henceforth there is no doubt to either of them of what god it is stated, that He was *the Creator*. This is a clear and logical deduction, and no mere surmise; for it has been seen above, that the idea of *divine* power does not inhere in *Elohim*; and that the reason why—when we read it in Hebrew, Greek or English, that "God created the heaven and the earth"—we understand "God" to refer to Jehovah, is because of our education in the belief that there is only *one* God, and of the association of ideas in reference to him. When polytheists read these two verses, they get their first lesson in the great doctrine of *monotheism*, that there is one Being, who made the heavens and the earth, and that his distinctive name is Jehovah. The frequent use of the name Jehovah will guide any polytheist through the whole of the Old Testament without any confusion, whether he read it in Hebrew with the use of *Elohim*, or in Chinese with the use of *Shin*. The *very frequent* recurrence of the name Jehovah, precludes all possibility of mistake or confusion.

Further, when in the translation of the Old Testament into Chinese, the word *Shin* is used to render *Elohim*, it affords the greatest facility to impress upon the mind of the Chinese reader, a realizing sense of the attributes, work and offices of God, and the relation that Jehovah sustains to men, of any word in the language. The reason of this is, that the *shin* are all around them in their temples and on their altars, in their houses, and their shops, and all places of business; they are the guardians of their sleeping and of their waking hours; they are the givers of all their blessings, and the healers of all their sicknesses; they are the objects to which all their prayers and worship are offered. All these things help them to understand what is the character of Jehovah when it is presented,—that He by His omnipotence, omnipresence, omniscience and all-pervading rule and care, will be more to them than the *whole multitude* of their *shin*; and what is the extent of His demand when He claims all this worship to Himself, as the one only true *Shin* from whom cometh every good and perfect gift. The previous conceptions that filled heaven and earth, land and sea, hills and streams, houses and shops, with deities, help them to get the idea of the *ubiquity* of the one true *Shin* Jehovah. And again, the true conception of the *one* everywhere present *Shin*, will help to drive away all belief and confidence in those multitudes of imaginary beings in

which they have hitherto trusted. If, however, the name of *one* of the class of *shin* is taken, and *Elohim* is translated by *Shang-ti*,* while it may

* I think that most persons, who read the letter which was published in the *Recorder* for 1876, p. 294 *sqq.* from Amoy, signed "Euquirer," were astonished at a statement which was made in it. The statement says, "When a Chinese audience is told they must worship *Shang-ti*, they at once imagine that the preacher refers to *Yuh-hwang Shang-ti* (玉皇上帝).....*Yuh-hwang Shang-ti* and *T'ien* 天 are interchangeable terms in this region." I think that not only missionaries who use *Shin* will be astonished at the statement; but that many of those who use *Shang-ti* will be equally astonished. It is a worse statement of the danger of using *Shang-ti* than any advocate of *Shin* has ever made. They have said and supposed, that some of the audience so understood such an announcement. But that the *whole* audience should understand a missionary of Christ to tell them to worship *Yuh-hwang Shang-ti*, who is by all persons spoken of as an idol, to whom temples are erected and worship and prayers are offered, is indeed most astounding. And that a missionary of Christ, should continue to so tell the people after he knows that they so understand him, is even more astounding still. Of course, I know the missionary goes on to explain he does not mean what they understand him to mean, and to tell them whom he means by *Shang-ti*; but the God of the Bible declares He will be known among the nations by His name *Jehovah*; and He will not give His glory to another, nor His praise to graven images. We know that every Chinese audience is constantly changing. How many of the audience who hear the preacher say "they must worship *Shang-ti*," and understand him to mean the idol *Yuh-hwang Shang-ti*, will go out of the chapel before the preacher reaches the explanation. Is the Chinese language so barren of resources, that a missionary is shut up to use a form of expression in making known the true God, from which the audience at once supposes he refers to one of the most commonly-worshipped idols? The command of *Jehovah* is, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." This certainly implies that we should by no means use language which they will understand as teaching them to worship any one of such gods. Notwithstanding the explanation which is given in the letter, of the means which are taken to engraft on the name of this idol *Yuh-hwang Shang-ti*, the attributes and works of *Jehovah*, without using the name *Jehovah* to make known the only true God—the name by which the Creator of the heavens and the earth has revealed Himself—are to me unsatisfactory; for it appears to me that such means must be with many persons in the audience futile. Our blessed Lord and Saviour—in giving the reason why he did not attempt to engraft his teachings on the names and ceremonies in use among the Pharisees—has given us the only safe rule to be followed in preaching monotheism among this people; and the great truth, that we bring to their knowledge a God they have not known, nor their fathers: "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Math. ix. 17. These words commend themselves to our observance, not only because they are the words of our Saviour, but because they are the embodiment of the highest practical wisdom. The danger of being misunderstood in the use of old forms is strikingly presented in an incident stated by the late Bishop Boone. When he still used *Shang-ti*, he says: A man of some intelligence, and who read very well his own language, applied to Rev. Mr. Syle for special instruction, and he gave him a catechism in which *Shang-ti* was used. He came to his study daily for some days. He read over the books and heard all that was said about the attributes predicated of *Shang-ti* which we are accustomed to predicate of *Jehovah*, and appeared to understand thoroughly what he read. Mr. Syle inquired one morning whether he followed the advice he had given to him in the commencement, to pray to *Shang-ti* every morning and evening? The man replied with great simplicity, that he had daily visited his temple twice a day for this purpose. This answer led to inquiry, and Mr. S. to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. If a man of some intelligence, and who could read well his own language, could remain under such a mistake when receiving personal instruction for ten days, we may well suppose that a great many in a general audience will remain under the mistake notwithstanding the explanations that are made.

at first have the advantage of giving the idea of power, as the highest of their *shin*; yet he is the one with whom the people have never had anything to do, and to whom they have never offered prayers, or rendered worship. He has not been in their thoughts. In using the name of one of their false gods, there would be danger of continuing the name of one of those concerning whom Jehovah has said, "they shall perish from the earth and from under these heavens." For as *Shang-ti* did not create the heavens and the earth, he is included among those of whom Jehovah has thus spoken.

Again there are some* who think, that because the number of the beings that are included amongst the false gods of China, and are called *shin*, are so many, and many of them of no dignity or eminence, the word *shin* is not worthy to be used in the translation of *Elohim* and *Θεος*, when referring to the true God. But has it not been shown, that the Greeks had thirty thousand *θεοι* and that they were just the same kind of imaginary beings as the *shin* of the Chinese. Yet because that word was the common name that included *all that multitude* of divinities, it was the one used to combat polytheism among the Greeks; and now by the prevalence of monotheism, *Θεος* has come to mean God *κατ' ἐξοχήν*.

Let those who have hitherto thought that it was an objection to *shin* 神, that it was applied to such low objects, carefully consider the three sentences, Nos. 361, 362 and 363, in the valuable collection made by the Rev. John Chalmers. They are all from standard authors, from which the authorized and established use of Chinese words is learned: 升聞皇天上帝歆焉^{1st} 升聞皇天上神歆焉^{2nd} 以降上神, 註上神天也^{3rd} 以降上神, 註上神天神也又在上精魂之神. The first of these sentences, in Mr. Chalmers' book is printed beside one in which *Shang-ti* takes the place of *Shang-shin*; all the other characters are the same—as here reprinted. The meaning of the two sentences is the same, and hence *Shang shin* 上神, is just as reverent a designation as *Shang-ti* 上帝. It is also the synonym of *Hwang T'ien* 皇天.

In the second example, *Shang shin* 上神, is explained as the same as *T'ien* 天; and in the third example, *Shang shin* 上神, is the "celestial *Shin*"—or "the God above with an etherial soul." By consent of all Chinese scholars, *Shang-ti* 上帝, and *T'ien* 天 are the most honorable of the class of *shin* 神, and express "the highest conception of God that Chinese have attained to." And here are these quotations from Chinese standard ethical works, in which the "*shin* 神 above" is a synonym of "*Shang-ti* 上帝," and Heaven 天, "or the celestial *Shin* 天神." In all reason then, the divinity or godhead that is in the expression *Shang shin* 上神, must be in *shin* 神, for there is none in the word "above." The adjunct "*Shang* 上," only indicates where this particular god is located, and the rank which that location indicates, not the *nature* or *attributes* of the Being; and since "*Shang shin* 上神" thus expresses the highest conception of God to which the Chinese have attained, why will not "*Jehovah Shin* 耶和華神" serve to express the highest conception of

* See *Chinese Recorder* for 1876, p. 140.

the Divine Being which the Bible reveals? I cannot but think, that this is the conclusion to which every candid mind will be necessarily led.

The Chinese in feeling after God, and having received by tradition from their ancestors, some ideas connected with God that were revealed to the patriarchs, have had some imperfect conceptions of a creation; not the creation of all things out of nothing, but the transformation of præexisting matter. This imperfect conception of a creative power they have expressed as exercised by a *shin*, as stated in the following sentence, No. 367 in Mr. Chalmers' collection: 天有至神 爲造化之主, which I translate thus: "There is a Supreme God in heaven, who is the Lord of creation;" or, perhaps better, "who is the *cause* of all transformations." If *shin*, when thus referring to the highest of the beings known to them, could express the author, or Lord, of creation according to their conception of creation, why cannot this same word, in connection with the proper name of the Creator of all things, viz. "Jehovah," 耶和華神, be used to make known to this people the Lord of creation as He is revealed in the word of God?

Not only is the word *shin* thus adequate to be used in connection with Jehovah, in making known the great author of creation; but it is the only effective word that can be used in combating polytheism, and in destroying all their imaginary gods. It is the *command* of Jehovah that forbids the worship of all false gods. And it is of the utmost moment to truth, that His holy command be made known *correctly*, in all its *length* and *breadth* to this people.* This command reads in English "Thou shalt have no other gods (*elohim*) before me." The word *elohim* included in its meaning all the false gods, of whatever rank or kind or nature, which were known to the Jews. In the nature of things, *elohim* must have included *all the false gods*, or the commandment would not have forbidden their worship. So in translating it into Chinese, the word by which *elohim* is rendered *must* be the word, which by all usage includes *all the false gods* of this people. It has been shewn in another part of this article,* that

* It may perhaps be objected, that *shin* does not include *Fuh* 佛, and that therefore this proposition is not correct to the *full extent* of the statement. *Fuh* 佛, being from another country, it is not of course included among the *native shin*; but it is still comprehended in the word *shin* 神. The statement as made by Sir Thomas Wade in the *Category of Heaven*, S. 351 and 352, reads thus: "Is Buddha a *shên*, or what is he?" Ans.—"That is a question belonging to a separate philosophy. *Fo* [佛] is a *shên* worshipped by foreign nations, but, although a *shên*, he is not included in the number of our (Chinese) *shên*. *Fo*, the *shên* and the *hsien* [佛神及仙], are each independent of the other; *Fo* and the *hsien* are of equal rank with the *shên*." From this statement it appears that the objects of worship in other countries and of other religions, are regarded as *shin*, and that therefore *shin* 神 will comprehend *all the false gods* of China, whether worshipped by the Buddhists, the Taoists or the Confucianists; and however they may be distinctively named by each separate sect as, *Fuh* and *Pu-sah* 佛及菩薩, by the Buddhists; *Yuh-ti* and *sien* 玉帝及仙, by the Taoists; or *Ti*, *Shang-ti* or *T'ien* 帝, 上帝, 或天 by the Confucianists. This shows that it is equally as comprehensive in its meaning as *deus* as given by Jerome:—"Inscriptio autem arae ita erat, Diis, Asiae et Europae et Africae, Diis ignotis et

shin 神, is the word which includes the whole multitude of false gods of every class, of all different ranks, and natures. Hence in this commandment, *elohim* must be translated by *shin* 神, and when it reads "Thou shalt have no other *shin* before me," it covers the whole ground; it forbids the worship of all the false gods which are known to the Chinese.

Having thus arrived at the conclusion, that *shin* is the proper word to translate *elohim* in the first commandment, it is right to inquire,—what light does this throw upon the proper word to represent *Elohim* in the other clause of the sentence; for it is Jehovah *Elohim* who gives the commandment. *Elohim* clearly refers there to the true "God," the only proper object of worship. The commandment with its connection will read, "I am Jehovah thy *Elohim*. Thou shalt have no other *shin* before me." "Other" is an objective pronoun, which shews a correlation between the objects or beings referred to; and that correlation can only be clearly expressed, when the beings or objects in the different parts of the sentence are referred to by the same word. This law of language then requires, that as *elohim* in the last clause of the sentence has been translated by *shin*, referring to false "gods;" so *Elohim* should be translated by *Shin* in the first clause of the sentence, where it refers to the true "God;"† and the whole will read "I am Jehovah thy *Shin*. Thou shalt have no other *shin* before me."

There is no passage in the whole Word of God that it is more important to translate *correctly* than this first commandment. In it Jehovah most *authoritatively* forbids the worship of *all other gods* besides himself. Having arrived at the conclusion, that by reason of the nature of the command, and the structure of the sentence in its different clauses, the *Elohim* in both clauses should be translated by *Shin*, I feel assured that in all other passages of the Old Testament, *Elohim*, when it refers to the true "God," may also be translated by *Shin*; and this leads to the conclusion—which is the counterpart of that reached in the first part of this article—that *Shin* 神 *may be properly used to translate Elohim and Θεος in the Sacred Scriptures when they refer to the true "God;"* and it follows as a sequence, that as *shin* 神 is the *only word* in the Chinese language which *can be used to translate elohim and Θεος in the Sacred Scriptures when they refer to false "gods,"* which can also be used to translate them when they refer to the true "God" Jehovah, it is clear, beyond all doubt, that *shin* 神 is the word *which should be used to render elohim and Θεος in the translation of the Sacred Scriptures into the Chinese language.*

As the example of Moses, when delivering his message from God to

peregrinis." It is also clear that *shin* thus includes all "gods," from the other fact, that all Chinese writers when they write about the customs and manners of foreign nations, use *shin* in speaking of their objects of worship.

† The principle is so plain and so universally recognized, that the same word should be used to translate *Elohim* into all other languages, in both clauses of this commandment, that all the versions into Chinese have adhered to it, so far as I know; except one edition of the mandarin version, which was printed at Peking, in which a *different* word is used to translate *Elohim* in the different clauses. Of the translations into other languages, I know of no exception.

the king of Egypt, gave us an example of the terms which were used under the Old Testament, so the narrative of the apostle Paul at Athens gives us an example of the manner of preaching to a heathen people under the New Testament.

Paul having arrived at Athens, and while waiting for his companions, was brought to Areopagns with the desire of the people to hear some new thing from him. In the presence of the most cultivated audience the world could furnish, and in the sight of the most elegant temples, which were adorned with all the finest images that Grecian art could supply, he preached unto them Jesus and the resurrection. But by way of introduction to this, he availed himself of the fact that they were preëminently devoted to the worship of the *θεοι*, so that they had erected altars to any god that might be unknown to them. The apostle takes advantage of this great devotion to the worship of the *θεοι*, and proceeds to make known one that was as yet unknown to them. He takes the very word that was in common use to designate their false gods, to make known to them a new *Θεος*; and to distinguish him clearly from all the *θεοι* which they knew, he uses the characteristic work of Jehovah and says: "The *Θεος* that *made the world* and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." He does not connect this new God, that he makes known to them with the name of any one of the false gods which they worshipped, however great and high might be their conception of divinity as connected with individual gods; but he uses the name common to all the objects of worship as a class, to tell them of *the one* Divine Being who made the heavens and the earth. It was not because *Θεος* had the meaning of God *κατ' ἐξοχήν*, that it suited the apostle to use it for this purpose. It was because it was the word by which they designated their false gods collectively and also individually, that he used it to make known to them *the only true object* of worship, the one Divine Being "that made the world," and in whom "we live, and move, and have our being." The attributes and works, which the apostle predicated of this new *Θεος*, made it *impossible* for them to confound him with any of their old *θεοι*; and made it impossible for them to suppose it was *one* of their former *θεοι* he called upon them to worship. The great point and aptness of the apostle in this sermon to the Athenians, turns on his appropriating the word which was in common use to designate the objects of false worship, to bring to their understanding some just conception of the Divine Being now *newly* made known to them. The whole effect of the address would have been hindered, if he had taken the name of *one* of the false gods and called the true God by that name. So now, it is a *fundamental truth*, ever to be borne in mind, that the Divine Being whom we seek to make known to these people, is as yet *unknown* to them, and in writing or speaking of Him, we should give to Him His own particular name Jehovah, and ascribe to Him His own specific work; thus obviating all possibility of their misunderstanding our teachings.

From this discussion it is evident, that the word which is needed for the translation of *elohim* and *θεος* into Chinese, is not one that will enable as to teach this people that the attributes, works and worship of the Divine Being belong to *Chin-shin* or *Shang-ti* or *T'ien-chü*; but one is needed which will enable us to teach them, that there is only *one* Divine Being, and that His name is *Jehovah*, and that He it was who made the heavens and the earth;—and that all divine attributes, works and worship belong to *Jehovah* alone. Hitherto this discussion has been so conducted, and missionaries have so used these various terms, that we have appeared to ascribe the attributes, works and worship, which belong to *Jehovah* alone, to *Chin-shin*, or to *Shang-ti*, or to *T'ien-chü*; and thus we have done dishonor to the name of *Jehovah*; and we have given that glory to another which belongs to *Jehovah* exclusively; and from the prominence which has been given to these several terms, we have become known among this people, some as the worshippers or advocates of *Chin-shin*, and some of *Shang-ti*, and some of *T'ien-chü*; but none are called by the name of *Jehovah*. But the worshippers of the true God, as distinct from the worshippers of false gods, have ever been characterized as those "that were called by the name of *Jehovah*." "O *Jehovah*, hear; O *Jehovah* forgive; O *Jehovah*, hearken and do; defer not, for thine own sake, O my God: for thy city and *thy people* are called by *thy name*," was the cry of Daniel in Babylon,—Dan. ix. 19. Again—"That they may possess the remnant of Edom, and of all the heathen, which are called by *my name*, saith *Jehovah* that doeth this." Amos ix. 12. Whether this passage means, as Poole in his annotations suggests, that the clause "which are called by my name" is connected with *they* in the first part of the verse, referring to the chosen people; or whether it refers to those who are converted from among the heathen, and thus had the name of *Jehovah* called upon them, as the Septuagint translates it, and as it is quoted in The Acts xv. 17* by the apostle James, in reference to the conversion of the Gentiles, is immaterial; either interpretation makes it clear, that the teaching of prophecy is that the *people of God* should be called by the name of *Jehovah*.

* The passage in Acts reads as follows:—"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 14-17. Here the "*Jehovah*" of Amos is replaced by "the Lord" in the last clause. If it is read "*Jehovah*," the passage is still more forcible. "That the residue of men might seek after *Jehovah*, and all the Gentiles upon whom my name is called, saith *Jehovah*, who doeth all these things." As *all* the different translations of the Old Testament into Chinese agree in transferring the proper name *Jehovah*, instead of following the English version, and substituting the word "Lord," it might well be considered if it would not be better, in the New Testament quotations from the Old Testament in which the name *Jehovah* is found, to reproduce the name in the New Testament instead of using the substitute "the Lord;" and so also continue the Old Testament phraseology in saying "the angel of *Jehovah*" instead of "the angel of the Lord" wherever such expressions occur in the New Testament.

This idea, that Jehovah is to be made known by His peculiar name, is if possible, more clearly declared by the prophet Ezekiel. The chosen people during their captivity, had profaned His holy name in some way, among the heathen. Jehovah declares: "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am Jehovah, saith Jehovah God, when I shall be sanctified in you before their eyes.....Then the heathen that are left round about you shall know that I Jehovah build the ruined places, and plant that that was desolate: I Jehovah have spoken it, and I will do it....and they shall know that I am Jehovah." Ez. xxxvi. 23, 36, 38.

There is not the least reference to the point, that he should be known to be the true *Elohim*, or the Lord of heaven, or the Highest Ruler, but that the heathen should know he was Jehovah.

Because of this controversy about terms, some degree of alienation and want of confidence has existed among those who ought to be to each other as "brethren beloved;" and who ought to labor in harmonious coöperation in the work of making known the glorious Gospel of the blessed God. We can now all consider our previous mistakes. We can all now hear the word of Jehovah to his people and repent of our errors. We can all now agree to meet on this *common ground*, and call our God by His self-designated name "Jehovah," and be *all* known henceforth as the worshippers of Jehovah, and of Jehovah our Righteousness. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Jer. xxiii. 6. "*In the name of our God we will set up our banners:.....Some trust in chariots, and some in horses: but we will remember the name of Jehovah our God,*" Ps. xx. 5, 7. Let us all agree, that we will no more seek distinctively to make known *Chin-shin*, nor *T'ien-chu*, nor *Shang-ti*; but everywhere and at all times, make known Jehovah, who is the God of gods, the Lord of lords, the Supreme ruler among all nations. For "Blessed be Jehovah God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen and Amen." Ps. lxxii: 18, 19.

For the greater glory of God Jehovah, and out of love to our gracious Saviour, who has redeemed us with his own precious blood, let us bury all our special preferences at the foot of the cross; and with one heart and mind, let us combine our efforts in making known Jehovah to this people, and His son Jesus Christ, the only name given among men whereby they can be saved. If we *can agree in this one thing*, to use daily and constantly the name Jehovah, as the name of the God whom we worship and whom we preach, so that we will be called or styled the worshippers of Jehovah, it is *comparatively* of little importance which word is used to translate *Elohim*. In my judgment *Shin* 神 is the best; but *Ti* 帝 *will do*, because it is a common name. If we all use constantly the name Jehovah, it will be comparatively a small evil, if some still use *Shin* 神 and others use *Ti* 帝. For whether our God Jehovah is for the

time, and by reason of the existence of polytheism, classed as a *shin* 神 or a *ti* 帝, there will be no confusion of thought; as he is truly both a *shin* and a *ti*; and he will be known by his appropriate name Jehovah, of which it is said, "Thy name, O Jehovah, *endureth* for ever; and thy memorial, O Jehovah, throughout all generations." Ps. cxxxv. 13. Then will we see the speedy fulfilment of the assurance, "That *all the people* of the earth may know that Jehovah is God, and that there is none else." 1 Kings viii. 60; and again, "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Ps. lxxxiii. 18. May our God give his servants "to see eye to eye" in this matter to the glory of his grace.

INQUIRER.

Some prefatory remarks, in explanation of the sentences which are illustrative of the word "Shin" 神.

These sentences are not intended to be examples of the various meanings which the word *shin* 神 has among the Chinese; but they are examples of one well-understood and authorized use of the word, when applied to the objects of worship among this heathen people. Those who read them over will find, that these objects of idolatrous worship are most strikingly the same as those which were worshipped among the Greeks and Romans, the Egyptians and the Canaanites, and other ancient heathen nations. Among these false gods, there are those which are called the heavenly gods, the terrestrial gods, and the gods which have the rule over, and the care of mankind. There are the gods which are called the god of the heavens, of the earth, of the sun, of the moon, and of the stars or constellations. There are the gods of the rivers, of the hills, of the seas, and the boundaries. There are the gods of health, of wealth, of longevity, of happiness, &c. So similar indeed are the false gods which are *now* worshipped among the Chinese, to those which were worshipped by the Greeks, Romans, and other ancient heathen nations, that they might be all distributed among the twelve classes, as made by Calmet; and which sub-division into classes is copied in the commencement of this article.

1st. It will be seen that while *shin* 神 has a plural—and while from the fact that the Chinese have gods many, it very often is plural—yet it has a singular; and it is used *in the singular* just as properly as any other name that is used in both numbers. See the sentences which are copied from the votive tablets. As the offerings were made to some particular idol, the word *shin* 神 is singular in every one of these sentences, and yet this use does not require any limiting adjunct to show it. This practice is further shown by its being used as referring to *Shang-ti* and other gods which have *individual* names.

2nd. One of these sentences explains the origin and force of the duplicate form of expression *shin-ming* 神明. The Rev. Dr. Medhurst in *A Dissertation on the Theology of the Chinese*, explains the division which the Chinese make of their gods into three classes, growing out of their

division of nature into three powers, viz. heaven, earth and man; as *t'ien shin* 天神, *ti k'i* 地祇, and *jin kwai* 人鬼; while these have distinct names in their respective classes, they are all alike called *shin*. By the junction of the names of the first and third classes, we have the very common expression *kwai-shin* 鬼神; in which expression the *kwai* has no relation to the souls of the dead, but is the *kwai* of the *jin-kwai* meaning the gods that care for men, as the *t'ien-shin* are the gods that rule over the heavenly bodies. In like manner, the expression *shin-ming* 神明 is formed by conjoining the names of the first and second classes of gods, i. e. the celestial and terrestrial. See the sentence from the *Li ki* 禮記, 天曰神地曰明.

3rd. The few last sentences afford the strongest testimony, that the Chinese designate and regard their ancestors as *gods*. The *Shi king* 詩經, *Li Ki* 禮記, and *Kea li* 家禮 are reliable testimony. In the extract from the *Li ki*, the conjoined words *shin-ming* 神明 are applied to deified ancestors. These sentences substantiate the statement as made in Abbott and Conant's *Dictionary of Religious Knowledge*, that "A fourth form of *idolatry* was the worship of deceased ancestors; this was the basis of a large part of the religion of ancient Greece and Rome, and it is the foundation of the present religious rites in China."

4th. These sentences show, that however the multitude of gods which are worshipped by the Chinese, may be designated in various writings, and by various sects, as *t'ien-ti*, *t'ien-shin*, *ti-ki*, *jin-kwai*, *kwai-shin*, *shin-ming*, *fu*, *shin-fu*, *sien*, *shin-sien*, they are all comprehended in the general name *shin* 神.

When the learned Rev. Dr. Medhurst, and his colleagues wrote out their most matured ideas of the word which was wanted in Chinese, in order to make known Jehovah to this people as the only proper object of religious worship, they expressed themselves thus; in commending the transferred Hebrew word *Aloah* for that purpose:—"wherever *Aloah* is used, it refers to the beings whom men sacrifice to and worship. They do not know, however, that the most honourable and without compare is only one Jehovah, besides whom no other ought to be worshipped. Jehovah is the proper name of *Aloah*." With a little modification of this sentence, it may be applied to this collection of sentences as follows:—"Wherever *shin* is used, it refers to the beings whom (the Chinese) men sacrifice to and worship. They do not know, however, that the most honorable and without compare is only one Jehovah, besides whom no other (*shin*) ought to be worshipped. Jehovah is the proper name of this *Shin*." No sentence can be composed that would more properly define the use of *shin* as used in translating *elohim* and *θεος* and in the various uses of such a word in Christian literature in Chinese, when presenting Jehovah as the only proper object—and the exclusive object—of religious worship.

Neither could any form of words more strikingly set forth the appropriateness and suitableness of *shin* as used in these sentences, for the purpose desired by those who composed this sentence.

With these prefatory remarks, I commend these sentences to the careful consideration of all students of the Chinese language.

*Some prefatory remarks, in explanation of the sentences which
are illustrative of the word "Ling" 靈.*

These sentences are not intended to be examples of all the meanings which the word *ling* 靈 has among the Chinese; but they are examples of the use of the word *ling* as a noun, referring to the intelligent spirit, which is a component part of men, and which survives the death of the body; and of the spirit which is, according to the ideas of the heathen, the intelligent and efficient part of every object of worship, whether that object is represented by an image, or by some object in nature.

These sentences present twenty-four examples of *ling* 靈 used for the spirit of living men; there are fifty-nine examples of its use for the spirits of deceased men; and sixty examples of its use referring to the spirit of one god, or of the spirits of many gods.

1st. There are examples of its use in the singular, and in the plural.

2nd. There are examples in which it is used interchangeably with *shin* 神 in the sense of spirit; and also of *hwān* 魂, when referring to the "soul of man."

3rd. There are sentences presenting the use of *ling-hwān* 靈魂 for the "soul of man," and showing *conclusively* that this reduplication of words, is *not* of foreign origin, but that it is of native combination. There is also such a collocation of the words as *hwān-ling* 魂靈, and *ling-hwān* 靈魂; showing that the expression is not an adjective and noun conjoined, but *two nouns of the same meaning* thus conjoined, according to a well-established usage of the Chinese language.

4th. There is the use of *ling* 靈, in connection with the personal pronouns in the possessive case; as my *ling* and your *ling*.

5th. There are examples which speak of the *ling* of the deceased entering Hades, or the place of departed spirits. Also an emperor who lost his kingdom and killed himself, says "he was ashamed to see the spirits of his deceased ancestors in heaven." Another emperor, before executing one who had excited rebellion, says "that he makes it public in the ancestral hall, thus to comfort the spirits of the deceased ancestors in heaven."

6th. There are twelve examples of *ling* used in speaking of the spirit of some individual god; and there are thirty-seven sentences in which *ling* is used in speaking of the spirits of all the gods belonging to some specified class; as the *t'ien-shin*, or the *ti-ki*, &c. &c.

7th. There are examples in which *ling* refers to the spirit of *Shang-ti*, and the spirits of the gods of heaven.

These uses of *ling* by standard Chinese authors, establish the point, that *ling* has a well-authorized use in the sense of "spirit." I would fain hope that these examples, showing that *ling* is used by the Chinese, in precisely

the same way as we use "spirit," when referring to the same subjects, may lead many who have hitherto preferred to use *shin* in this sense, to hereafter use *ling* instead of *shin*. But if my hope is not realized in this respect, I feel assured that these examples of the use of *ling* by the Chinese in this sense, are sufficient to satisfy all candid and unbiased minds, that those who use *ling* to render *ruach* and *pneuma*, in translating the Christian Scriptures into Chinese, are fully sustained in doing so by well-established Chinese usage.

It is to the students of western languages an anomaly, that the words *shin* and *ling* in this language should have *one* meaning of each word so much the same in the sense of spirit, and yet so many other meanings of these words so *widely different*. But when this is *the fact*, why should we western scholars refuse to accept it as such? why not accept the fact, and conform our Christian phraseology thereto? This fact explains why, when the Chinese converts hear *shin* and *ling* used by different persons in the sense of spirit, they are not confused by this usage which appears so strange to us. So also the fact, that *shin* has two well-established usages, one in the sense of "spirit," and the other in the sense of "god" and "gods," explains why the converts are not confused by the use of this word in such different senses by different missionaries. They have all their life-time been so accustomed to fix the meaning to words *by the context*, that the use of the same word, in different senses, does not confuse them as it would us. Let us accept and recognize this fact in regard to their language, viz. that the same word has very different meanings—according to the subject spoken of, and the context—and conform to it.

If we all agree in the *constant* and *uniform* use of Jehovah in speaking and writing of God, even though some use *Ti* and some use *Shin* to translate *Elohim*—and though the same diversity continues in the use of *shin* by some and of *ling* by others for spirit—the evils of such diversity will be comparatively few. These various uses are all in consonance with Chinese usage of the words.



飛竟未廻，君王常在集靈臺，李商隱詩

四百八十一

芝蓋三重，駕螭龍而蜿蜒，雲車萬乘，載旗旆之逶迤，

此蓋棲靈五嶽，未暨夫三清者也，桐柏山金庭館碑

四百八十二

顯頊帝乃揖四方之靈，羣后執珪以禮

百辟，各有班序，拾遺記

四百八十三

維予一人某，敬拜下土之靈，大戴禮

四百八十四

靈之來兮蔽日，東君

歌

四百八十五

靈之來兮如雲，湘君歌

祇奉聖靈、躬承明祀、皇太子釋奠頌 四百四
執乾靈之精潔、稟坤祇之正氣、國文甫碑 四百
鼓瑟兮、楚辭 四百五
幽夢感湘靈、韓詩 四百五
河靈鬢跂、爪華蹈衰、楊雄河東賦 四百五
洛靈往、爲我道奇芬、江淹秦女讚 四百五
青帝鳴琴、朱靈會舞、王勃南郊頌 四百五
命儔嘯侶、洛神賦 四百六
衆靈咸至少姨廟碑 四百六
靈受職、蒼蔚且躋於南山、賀雨表 四百六
黃帝接萬靈明廷、史記 四百六
萬靈感百祿、趙光逢
詩 四百六
羣靈擁衛、賀同天節表 四百六
編羣靈以從之祀、園丘象天賦 四百六
合五嶽與八
靈兮、訊九魃與六神、九嘆 四百六
九關洞開、百靈環列、隋書音樂志 四百七
百靈後先、敢一不恭、
薦三犧、效五牲、禮神祇、懷百靈、東都賦 四百七
天門夜開、飛爽靈、蘇軾詩 四百七
脩坐延
靈、神依允答、宋史樂志 四百七
薦之宗廟、感靈降祉、稽康論 四百七
感靈動幽、祭社判 四百七
禮以昭事、樂以感靈、齊書樂志 四百七
報惟事天、祭實尊靈、齊書樂志 四百七
嘉薦芳矣、告靈饗
矣、告靈既饗、德音孔臧、漢書禮樂志 四百七
命五神以相列、關九關以集靈、宋書禮志 四百七
青雀西

知來格來歆漢宋奇書四百 安靈維肖威儀有容孔子廟碑四百 願言安靈靈兮淹留宋史樂志十六

四百 厥功惟茂清廟安靈元史禮樂志四百 舜妻登比氏生宵明燭光二女處河大澤二女之靈十七

能照此所方百里山海經四百 魯僖公能遵其祖百禽之烈周天子實命其史臣克作爲駟駟泮閼十九

之詩使聲於其廟以假魯靈田公先廟碑序四百 旨酒嘉栗有饒其香衍我淑靈歆此令芳宋史二十

四百 獻之廟堂以昭祖靈曹植禾謳四百 爲酒爲釀烝彼祖靈蔡邕頌四百 天冥冥其閭蓄靈地廿一

陳陳其閭蓄神甘露述四百 是以知先靈王百神者先靈先王之靈鶚冠子四百 覩玄麗之軼廿四

靈陳琳神女賦四百 恭祇明祀昭事上靈梁武帝祀南郊詔四百 思對上靈之心以惠庶氓之願廿六

顏延之序四百 皇乎敬矣恭事上靈齊書樂志廿八 我其夙夜祇事上靈晉書樂志四百 睿靈三十

式降協我帝道齊書樂志四百 穹靈降祐北史廿一 柴烟噓呵高靈下墮韓詩四百 稽首仰高廿二

靈朱子詩四百 蒙天靈之祐吳越春秋四百 天靈感應即澍雨水經注四百 仰祇皇靈俯順羣廿四

議南史四百 皇靈感應時雨以零禱桑林贊四百 帝靈無私親爲善荷天祿秦嘉詩四百 覆靈廿七

照導普汜無私淮南子四百 明靈懌豫下土是福宋史樂志四百 上協蒼靈之慶北史四百 恭修太牢潔薦廿八

蒼靈戒曉而來往杜甫享太廟賦四百 景靈來格休祥藹然宋史樂志四百 恭修太牢潔薦四十

遐靈滕輔祭文四百 俎徹樂闋邈仰廻靈宋史樂志十五 羣望咸秩精靈畢臻隋書四百 潔薦十六

十七

語 三百八 靈兮靈兮毋爲厲兮掩骼祭文 三百八 橫大江兮揚靈揚靈兮未極湘君歌 三百八

皇剡剡其揚靈兮離騷 三百 招太靈兮山之巔元結招太靈辭 三百九 蒿里猶言黃泉謂人死精 十九

靈歸於蒿里也蒿里挽歌註 三百九 傷心哭拍靈床間兒住何鄉是故鄉隨園詩話 三百九 李子 十三

郁斬州人里有弟爭兄田訟甚苦子郁爲之排解不聽因大慟入跪其考靈床下曰無狀不能感閭里 十三

廣虞初新誌 三百九 王子敬亡子猷來奔喪不哭入坐靈床上取子敬琴彈之不調擲地云嗚呼子 十四

敬人琴俱亡世說 三百九 祝奉神主入置於靈座朱子家禮 三百九 遂詣靈座前哭朱子家禮 十六

六十 執事者徹靈座遂行朱子家禮 三百九 伏惟尊靈舍舊從新是憑是依家禮題本主註 百三

九十九 主人以下奉靈車在途徐徐行朱子家禮 四百 靈車至朱子家禮 四百 先設靈幄朱子家禮 百三

四百 英靈當日降山祠鐵鎧金刀赤兔騎釋慧明謁玉泉山關帝廟詩 四百 陰靈冉冉而至報應 零一

錄 四百 祖宗明靈實皆鑒之魏誌 四百 哥哥陰靈不遠水滸傳 四百 今之引靈幡疑即古魂帛 零四

之遺意梁氏家禮疏 四百 靈連捲兮既留雲中君歌 四百 扶靈輜諺語 四百 太子劉禪出城迎 零七

接靈柩三國志 四百 安靈牌諺語 四百 靈皇皇兮既降九歌 四百 昔項羽與漢高中原逐鹿固 十一

一世之雄也而狄梁公猶謂其當匿魄東峰藏靈北極不合虛承廟食廣費牲牢况江南五通等祠尤 十二

爲謬妄不經者哉鳩拙集擬湯斌奏毀淫祠疏 四百 其靈在天其主在室大明會典 十四 靈其有 十二

枯木發榮，庶感靈而激神。七啓 三百六十一 怡情愜靈，中矩應規。王太真聽琴賦。三百六十二 下景八神，散

形化靈雲笈七籤。三百六十三 攝靈百仞，養氣清氛。江淹藹香頌。三百六十四 存靈保魄，掃垢悟空。頭陀寺

碑。三百六十五 許飛瓊鼓震靈之簧，武帝內傳。○以上靈字，皆指人生前之魂魄而言。三百六十六 具時羞

之奠，告汝十二郎之靈。韓愈祭十二郎文。三百六十七 具豚醪之祭，敬致冥漠君之靈。祭古塚文。三百六十八

告於亡友柳子厚之靈。韓愈。三百六十九 謹以清酌服脩之奠，祈於大湖神之靈。祭大湖神文。三百七十 不

效則治臣之罪，以告先帝之靈。前出師表。三百七十一 謹告於城隍神之靈。韓愈。三百七十二 寫國殤死後

之靈。國殤歌。魂魄毅兮爲鬼雄。句註。三百七十三 執俘以獻太廟，慰祖宗在天之靈。正德南巡回鑾詞。三百七十四

觀者咸謂烈婦之靈，雖死不爽，坐花志果。三百七十五 謹以柔毛牲儀，致祭於統領左先鋒鎮蘇

都督之靈。鄭成功祭蘇茂文。三百七十六 朕死無面目見祖宗在天之靈，去朕冠冕，以髮覆面，明懷宗血

詔。三百七十七 有祠翼然安幽靈。宋濂黃文獻祠堂詩。三百七十八 幽靈髣髴，歆我犧樽。謝康樂文。三百七十九

曜質幾年，潛靈幾載。謝康樂文。三百八十 潛靈邈其不返兮，寡婦賦。三百八十一 至孝通靈，至順感幽。北史

願假寐以通靈，目炯炯而不寢。寡婦賦。三百八十二 伏惟先靈來格來饗。宋文康公家廟祝文

一靈往封神臺去了。封神傳。三百八十五 史官謂弼之靈爽有知，當必怒髮上衝。余竊以爲不

然。宋權書鄧弼傳後。三百八十六 先王之鐘鼓實式靈之註，言師中鐘鼓有先王神靈憑依，陰庇取勝。國

以下引証靈字作魂解

三百 人有三魂，一曰爽靈，二曰台光，三曰幽精，太微靈書 四十 飛遜離俗，澄神定靈，七啓 三百四

世九 亦抗魄而盪靈，江淹學梁王兔園賦， 三百四 鍊余心兮浸太清，滌穢濁兮存正靈，蔡邕釋誨 三百四

保我泥丸三奇靈，雲笈七籤 三百四 夜抵夢以交靈，蔡邕賦 三百四 眼花繚亂口難言，魂靈兒飛 十三

上半天，西廂詞 三百四 邵康節一日晝睡，醒而言曰：吾夢旌旗鶴雁，自空而下，導吾行亂山中，吾魂 十六

靈已往矣，無以藥相逼也，未幾遂卒，邵氏聞見錄 三百四 聚窟洲多大樹，與楓木相類，花葉香聞數 十七

百里，名返魂樹，叩其木亦能自作聲，聲如羣牛吼，聞之者皆心驚神駭，伐其木根心於玉釜中煮取汁， 十八

更微火煎如黑錫，令可爲丸，名曰驚精香，又名之爲振靈丸，十洲記 三百四 鍊形之家，必就深曠，反 十八

飛靈，餽丹石粒芝精，所以還年却老，延華駐彩，顏延之文 三百四 無勞爾形，無搖爾靈，無俾爾思慮 十九

營營，乃可以長生，神仙秘笈 三百 魂魄，神靈之名，附形之靈爲魄，附氣之神爲魂，字典 三百五 應 五十

龍蟠蟄，潛德保靈，蔡邕警枕銘 三百五 愁嘆苦神，靈遙思兮，九章 三百五 呼爲陰魄，吸爲陽靈，至 十二

誠者不息，不息乃長生，鴻寶九叙 三百五 動植含靈，無不遂性，田僕射辭官表 三百五 胎靈錄氣， 十五

所謂太陰鍊形，酉陽雜俎 三百五 靈魂屈而偃蹇，東方朔 三百五 羌靈魂之欲歸兮，九章 三百五

何靈魂之信直兮，九章 三百五 一靈今用戒香熏，韓偓贈僧詩 三百 夫辯言之艷，能使窮澤生流， 六十

三百廿八 白帝又名白招矩神晉書天文志西方白帝白招矩之神也 三百廿九 黑帝又名叶光紀神晉書

天文志北方黑帝叶光紀之神也 三百三十 蒼帝又名靈威仰神晉書天文志東方蒼帝靈威仰之神也

三百廿一 莊子鬼神神帝生天生地 三百廿二 靈帝又名蔣侯神南史齊東昏侯紀東昏偏信蔣侯神迎來

宮中晝夜祈禱號為靈帝又金陵志蔣侯神姓蔣名子文為秣陵尉遂盜至鍾山死而靈異吳大帝立

廟孫陵岡封為中都侯改鍾山曰蔣山晉加相國重為立廟南宋初廢後修復封蔣王齊進號蔣帝又

溫庭筠有蔣侯神歌商風刮水報蔣帝廟前古樹藏白蛇

以下引証先祖亦稱為神

三百廿三 神嗜飲食詩小雅楚茨之篇四章六章 三百廿四 神具醉止詩小雅楚茨之篇五章○此三神字

乃指其先祖而言蓋此詩乃言公卿有田祿者力於農事以奉其宗廟之祭也 三百廿五 虞祭主人以下

皆入哭降神祝進饌初獻亞獻終獻侑食闔門啟門辭神御綦朱子家禮 三百廿六 四時之祭質明奉主

就位參神降神進饌初獻亞獻終獻侑食闔門啟門受胙辭神御綦朱子家禮 三百廿七 冬至祭始祖立

春祭先祖季秋祭禩忌日祭墓祭皆有降神參神辭神之禮御綦朱子家禮 三百廿八 於是諭其志意以

其恍惚以與神明交庶或饗之庶或饗之孝子之志也備旨講解祝以孝告而諭人之志意於神嘏以

慈告而諭神之志意於人神人相諭如是而祭庶幾神或享之禮記祭義

二百八 酬答神恩 二百八 永沐神庥 二百八 神力扶持 二百八 神恩似海 二百八 神道無私 二百八 藉
十四 賴神恩 二百 神靈顯赫 二百九 神是正直 二百九 神光普照 二百九 藉神庇祐 二百九 神恩疊錫 二百
五 神靈感應 二百九 神恩庇祐 二百九 神威赫濯 二百九 神之格思 二百九 同沐神恩 三百 神目如電
三百 神威咫尺 三百 神鑒無遺 三百 誠能感神 三百 神靈默祐 三百 永藉神恩 三百 神恩浩蕩 三百
零一 古正神 此區係董其昌書懸掛北帝廟 零三 零四 零五 零六 零七

以下諺語

二十 三百 官清書吏瘦 神靈廟祝肥 三百 人未知 神先知 三百 不信神明 但看雷霆 三百 以神為主 三百 心
動神知 三百 靈神不用多致囑 三百 舉頭三尺有神明 三百 人可欺 神不可欺 三百 靈神難護失時人
三百 神明鑒察 三百 迎神賽會 三百 搬菩薩洗身 枉勞神 三百 褻瀆神明 三百 清香一炷 答謝神恩
三百 無禮逆天神 那得神歡喜 三百 人憑神力 草望春生 三百 此處乃叅神之所
二百 以下引証帝神通用

三百 黃帝 又名中央之神 禮記 中央土 其日戊己 其帝黃帝 漢書 中央之神黃帝 乘坤艮 執繩司下土
廿五 又晉書 天文志 黃帝坐在太微中 含樞紐之神也 三百 炎帝 又名南方之神 禮記 其日丙丁 其帝炎帝
漢書 南方之神炎帝 乘離 執衡 司夏 三百 赤帝 又名赤熛怒神 晉書 天文志 南方赤帝 赤熛怒之神也
廿七

子莊子^{二百七}金剛神又名護法神昔有國王夫人生千子次第成佛二夫人生二子一願爲梵王請

千兄轉法輪次願爲密迹金剛神護千兄教法索隱圖^{二百七}復送巫山薦枕神梁元帝詩^{二百七}共賽

城東越騎神王維詩^{二百七}若從巫峽過應見楚王神岑參詩^{二百七}江廟石郎神司空曙詩^{二百七}

島夷徐市種廟現造化神元稹嶺南詩^{二百七}濤想伍胥神李中詩^{二百}河流銀漢水城賽鐵牛神釋

無可詩^{二百八}雷州夙稱海邦瓊居海中號曰特壤瓊南雷北一海茫然艤舟得濟全資神力惟每月

十八日勿渡渡則櫻海神之怒渡海時忽見朱旗絳節驂駕雙螭是海神遊也嘉靖十六年有渡瓊者

見海神特立水上高丈餘朱髮長髯冠劍偉麗云說粵新書^{二百八}二伏波神專治瓊海正祠祀馬新

息侯別祠祀路邳離侯說粵新書^{二百八}江將軍神亦專治瓊海祠建於海安江將軍諱起龍江南歙

縣人康熙五年任海安營副將督兵遊奕颶風陡發殞於海歿後精靈恍惚出見時見雲駢風颶海舶

呼籲護佑立應危者安險者濟雍正八年封爲英祐驍騎將軍春秋致祭說粵新書^{二百八}休寧吳衡

浙江生員乾隆乙酉鄉科榜發前一日其家老僕夜臥忽醒喜曰相公中矣問何以知之曰我夢過土

地祠見土地神駕車將出告我曰省中有中式者土地神例當迎接今汝主人即我所迎者也老奴是

以知之新齊諧

以下各神廟匾額

佛法敬鬼神有神廟二所。一曰夫餘神。刻木作婦人像。一曰高登神。云是其始祖。夫餘神之子。並置官

司。遣人守護。北史二百六十三十二神。登明從魁之輩。工技家謂之皆天神也。常立子丑之位。俱有抵衝之

氣。論衡二百六十四二禺山。即峽山也。在南曰南禺。在北曰北禺。昔軒轅二庶子。長太禺。次仲陽。隱此山上。

有軒轅二帝子廟。中祀二禺神。說粵新書二百六十五大湖在潮州府屬。相傳其湖神甚靈。凡祈晴祈雨。無

不立應。唐韓愈爲潮州刺史時。因三春久雨。爲文祭之。二百六十六凡渡瓊海。自番禺者。率祀祝融神。祝融

者南海之神也。廟在扶胥江口。海中或遇天色晦冥。狂風濛雨。舟人呼號求救於海神。祝融即刻天日

清明。標行萬里。如過衽席。說粵新書二百六十七自番禺渡瓊海者。率祀祝融。天妃二神。而天妃神靈應尤

異。渡海或遇怪風。舟將覆。哀號天妃。輒有一神鳥。或神火集桅上。紅光熒熒。花香酷烈。而天妃神降矣。

其舟即時鎮定。說粵新書二百六十八越俗祭防風神。奏防風古樂。截竹長三尺。吹之如嗥。三人披髮而舞。

述異記二百六十九晉末羣盜蜂起。義陽公主自洛中出奔至洛南。士卒二千餘人留守不去。以衛京都。後

狗節自刎。鄰民爲之立廟。今義陽縣是也。述異記二百七十蕭鑑刺益州。治園。悞鑿蠶叢氏之墓。鑑責功曹

塚之。於上立一神。衣青衣。即今成都青衣神是也。二百七十一絳州曲沃有臺。治神。通典二百七十二安德裕知廣

濟軍。亢旱。因禱於髣山廟。方炷香。神自幃中冉冉而出。曰。某堆阜之神也。力小不能興致雲雨。當爲公

至主者之所。密候雨信。先期奉報。續湘山野錄二百七十三藐姑射之山。有神居焉。肌膚若冰雪。綽約如處

古人有言，斯水之神，名曰宓妃。曹植洛神賦序二百誰家洛浦神，十四五來人。杜牧詩二百歌疑郢中客，態比洛川神。孟浩然詩二百祈請者，誠以接神，自然應也。申鑒二百季夏之月，土氣始盛，其祀中靈，靈神在室，祀之設主於牖下，獨斷二百衡陽里安縣畧塘，相傳此塘中有銅神，今猶時聞銅聲於水。水經註二百宣城坊靜域寺，佛殿內西座，蓄神甚古質，貞元以前，西蕃兩度盟，皆載此神立於壇而誓，相傳頗靈。酉陽雜俎二百詩漢有游女，游女謂漢神也。王應麟詩考二百進純犧，禱璇室，醮諸神。禮記二百高唐賦二百集乎禮神之囿，登於頌祇之堂。甘泉賦二百臨高城南十九里江中，有巨石，居人常於石上爲壇，祀灘神，以祈晴雨。說粵新書二百岳山廟一灶甚靈，祭享甚衆，墮和尚以杖擊之，三曰咄，只是坭土合成。聖從何來，灶乃墮。湏臾一青衣人出，拜曰：我是灶神，蒙師說無生解法，特來致謝。珠林二百配帝居之懸圃兮，象泰壹之威神。甘泉賦二百蓐收、金神、白毛、虎爪、珥蛇、執鉞，專司無道，立號西阿。恭行天討，郭璞山海經贊二百婆娑依里社，簫鼓賽田神。王維詩二百隨女伴，賽江神。于鵠詩二百溪神棒出柘枝娘，王憚碎歌行二百湘神彈琴迎帝子，李賀帝子歌二百到家更約西鄰女，明日湖橋看賽神。陸游詩二百蘇利耶，此云日神，翻譯名義二百蘇摩，此云月神，翻譯名義二百浪神九陔外，扣船歌二百雲陽有徑路神祠，祭休屠王也。漢書郊祀志二百南蠻夜郎王，以竹爲姓，後封其三子爲侯。今夜郎縣有竹，王三郎神是也。後漢書二百高句麗信

之子修好遠遊，足跡所達，靡不窮覽。故祀以爲社神。禮記疏二百三歌舞牲，謂君牽牲入時，隨歌舞之言，其肥香以歆神也。周禮地官封人疏二百廿四使其祝邵，縶布懇告於丕顯大神，亞駝，詛楚文二百廿五惟泰元尊，媼神藩釐，註泰元，天也。媼神，地也。言天神至尊，而地神多福也。漢書禮樂志二百廿六始皇夢與海神戰，問占夢博士，博士曰：「有此惡神，當除去而善神可致。」始皇紀二百廿七內史過曰：「不禋於神，而求福焉，神必禍之，精意以享，禋也。」周語二百廿八與諸侯飾牲爲載以約，誓於上下，庶神齊語二百廿九鹽水有神女，謂廩君曰：「此地廣大，魚鹽所出，願留共居。」廩君不許，鹽神暮輒來取宿，旦即化爲虫，與諸虫羣飛，掩蔽日光，廩君伺便射殺之。天乃開明。後漢書二百三十女國在葱嶺南，俗事阿修羅神，又有樹神，歲初以人祭，或用獼猴祭畢，入山祝之，有鳥一，狀如鷓鴣，雉來集掌上，破其腹視之，有粟則年豐，沙石則有災，謂之鳥卜。北史西域傳二百廿一鍾山之神名燭陰，視爲晝，瞑爲夜，吹爲冬，呼爲夏，身長千里，在無脊之東。山海經二百廿二氐案朝帝，竹宮拜神。宋史樂志二百廿三號公夢神人，面白毛，虎爪，執鉞，立西阿，公覺，召史闔問之，曰：「如君言，則辱收也。」天之罰神也。說苑二百廿四夫動土擾地，神地神能原人無惡意，但欲居身自安，則神心不怒，雖不擇日，亦無禍。如土地之神，不原人意，苟惡人動擾之，則雖擇日，何益哉。論衡二百廿五厲山氏之子柱也，能植百穀，顓頊舉以爲田正，稷百穀之長，因以稷名神。山海經二百廿六九水合而北流，注於河，其中多蒼玉。吉神泰逢司之。山海經二百廿七費椒糈以要神兮，又勤索彼瓊茅，反離騷二百廿八余朝京師，還濟洛川。

鑒之粵督劉坤一示二百故神降之嘉生前漢郊祀志二百田祖神名詩小雅以御田祖字典二百田

畯二百一日農神也詩田畯至喜字典二百祀社於國生物享其報而民不敢慢於神禮運祀社於國句解

零四又祭及門閭之神月令乃門閭句解二百農事之修羣神佐之而實民力致之蜡以祭羣神祭畢

即縱飲以勞百姓月令勞農以休息之句解二百燒柴焚燎以祭天神說文二百巡南則以焚子祭

神爲善埃及則以溺子詔神爲善天道明徵二百乃奏黃鍾歌大呂舞雲門以祀天神周禮二百西國

風俗皆事長命天神長水疏二百包含萬象以犧牲登薦於百神民服其聖故曰庖羲拾遺記二百帝

幕宵聯事壇場曉降神儲光義祭風伯壇詩二百城池足風雨風俗夜迎神皇甫冉邵州詩二百魏司

農盧明元撰嵩高山廟記云有神人以玉爲形像長數寸或出或隱出則令世延長北史二百周人尊

禮尙施事鬼敬神而遠之禮記二百神示禹八卦之圖又有八神侍側拾遺記二百甘泉汾陰及雍五

時始立皆有神祇感應武宣之世奉此三神禮敬勅備漢書郊祀志二百南海之神曰祝融東海之神

曰勾芒北海之神曰顓頊西海之神曰蓐收太公金匱二百始皇於海中作石橋非人功所建海神爲

之豎柱始皇感其惠通敬其神三齊畧記二百禹治水三至桐柏山功不能興禹怒囚鴻蒙氏彰商氏

乃獲淮渦水神名無支祈徙之淮泗龜山之足古岳瀆經二百選巫咸兮叫天閭開天庭兮延羣神甘

泉賦二百明神屢應休徵乃降班固東巡頌二百鄉人禡孔子朝服立於阼存室神也禮記二百共工

百七鑿鑿畫鼓祭蠶神百七陸游詩百七神皇出御兮始判濁清百八大明會典百八神生七政兮精華光百八大明
百八會典百八神翳其備降兮百八離騷百八又有三台北斗神君在人頭上錄人罪惡感應篇百八指炎神
而直馳兮百八註炎神南方之帝百八九歌百八皇神垂享百八大明會典百八皇神賜享百八臣衷涓埃百八大明會典百八
月晦之日灶神亦然感應篇百八萬神翌衛兮而西以東百八大明會典百八吉日良辰祀典式陳景雲甘
雨風雷之神百八大明會典百八令五帝以折中兮百八戒六神與嚮服百八九歌百八皇帝遣具官某致祭於旗纛
之神百八大明會典百八感動天地逆釐三神甘泉賦百八以玉帛牲醴之儀恭祀於神百八大明會典百八爲
此文告神宜悉知百八大明會典百八謹文移告於大明之神百八夜明之神百八五星列宿周天星辰之神百八雲雨風
雷之神百八周天列職之神百八天下諸神百八戊戌太歲之神百八十月神將百八值日功曹之神百八郊壇司土之神百八大明會典
百八謹昭告於大明之神百八惟神陽精之宗百八列神之首百八神光普照百八四極無遺百八大明會典百八致祭於雲師
之神百八雨師之神百八風伯之神百八雷師之神百八惟神職司雲雨百八興布風雷百八大明會典百八致祭於五嶽之神百八五鎮
之神百八基運山之神百八翔聖山之神百八神烈山之神百八天壽山之神百八純德山之神百八四海之神百八四瀆之神百八京畿天下
山川之神百八惟神鍾靈毓秀百八主鎮一方百八大明會典百八神其歆哉百八尙享百八又惟神鑒之百八尙享百八大明會典百八
咸豐十年十一年間賊匪三次竄撲四川銅梁縣城均經解圍百八當賊圍城時見城上旗幟林立百八定有神
助請旨飭查頒發該縣關帝廟匾額並勅加該縣城隍神封號御史吳鴻恩奏疏百八二百有淪此言明神

五

祇論語百四葉神來時天爲之殷殷雷鳴封禪書註百四先是吾之先神是吾之神味根錄祭如在二
句合解百四生爲善士死作尊神續吉祥花百四衡山之神既靈韓文百五自以爲主少皞之神作西
時祀白帝封禪書百五祭神如神在論語百五巫保族壘二神名封禪書註百五神監孔明東方朔贊
百五惟山有神篇中言神祭山神祛虎文百五施糜主施糜粥之神封禪書註百五選署衆神以並轂
十四九歌百五由是冊尊南海神爲廣利王祝號祭式與次俱昇篇中言神韓愈南海神廟碑百五神在天
兮福我壽我宋史樂志百五西方有神其名曰佛後漢書百六古者祀天地皆有樂而神祇可得而禮
封禪書百六立神明臺高五十丈上有九室常置道士百人以迓神漢宮闕疏百六以泄神人之憤劾
宦官疏百六事神保民莫不欣喜國語百六其生悉歸之於神篇中言神野廟碑百六神怒人怨功臣
怨死疏百六人之不能抗天觸神忤雷霆亦明矣蘇洵諫論百六而江陵何爲事仇人之神乎耆老得
書速易其版曰申胥之廟無使神人皆媿耳辯申胥廟書百六至於本境土神血食有常憑依不遠祭
澶水文百六能驅六丁六甲之神三國志百七使神無有怨痛於楚國楚語百七天有至神爲造化之
主聖人之神爲道之宗其神一也楊子問神篇註百七有不虞之備而皇神相之楚語百七神人之所
同嫉天地之所不容討武嬰檄百七扶持自是神明力杜甫詩百七程大昌演繁露問卜於神廣韻百七
五是以天地有司過之神感應篇百七賊斫不死神扶持李商隱詩百七秉燭仍留主夜神范成大詩

月主七曰日主八曰時主封禪書百十神祇之福吳越春秋百十天地和則萬物順故神祇格周子通
 書百十祭於仰山之神韓文百十一念之善則天神地祇祥風和氣皆在於此張九成省察篇百十應
 天命擁神庥趙光逢詩百十祭於城隍之神韓文百十軒轅星主雷雨之神春秋合誠圖百十郊焉而
 天神格韓愈原道百十修禮地祇謁款天神相如列傳百十具祀神三一天一地一泰一武帝紀百十
 王者至孝神祇咸喜則織女星俱明天下和平晉書天文志百十廟鼓賽河神蔡襄詩百十公孫卿侯
 神於河南史記百十上遂東巡海上行禮祀八神武帝紀百十挈三神之驪註三神謂地祇天神山嶽
 也相如列傳百十天子億齡飲神之祚宋史樂章百十乃令越巫立越祝祠安臺無壇亦祀天神上帝
 百鬼武帝紀百十出貢賦以供天地宗廟百神之祀之壤者哉韓愈驅鱷文百十而施化有不合於皇
 神魏明帝詔百十天地神祇昭布森列韓愈與孟尚書書百十宜勅政自修有以報於神明魏明帝詔
 百廿恭聞明神稟靈於地祇臯亭神文百廿神祇輔翼吳越春秋百廿嘉樂奏文中聲八音諧神是聽
 傳奕郊天饗神歌百廿若一告之後神其有知即能揮靈中威服猛禁暴是人之福幸亦神之昭昭祭
 仇王神文百廿天神降於坤寧殿宋史百廿薦三犧效五牲禮神祇東都賦百廿帝武乙慢神而震死
 史記百廿於下邳有天神史記百廿神聰明而端一祭大湖神文百廿非神之不愛人韓文百廿其神
 或歲不至或歲數來史記百十四朕祈郊上帝諸神漢文帝詔百十四其神必靈韓文百十四禱爾于上下神

七六用昭乞盟於爾大神、左傳 七七明神先君是糾是殛、左傳 七八諸侯用幣於社、伐鼓於朝、以昭事
 神、左傳 七九神人弗助、將何以勝、左傳 八十神福仁而禍淫、左傳 八一明神以要之、左傳 八二後之人
 或者將敬奉德義以事神人、左傳 八三祀有執殯、戎有受脰神之大節也、左傳 八四詳以事神、左傳 八
 五共而從君、神之所福也、左傳 八六如是則神聽之、介福降之、左傳 八七昭大神要言焉、左傳 八八明
 神不蠲要盟、背之可也、左傳 八九唯爾有神裁之、沉玉而濟、左傳 九十祭祀以馭其神、周禮 九一祀大
 神、祇亦如之、周禮 九二以吉禮事邦國之鬼神祇、周禮 九三凡祀大神、享大鬼、祭大祇、周禮 九四以雷
 鼓、鼓神祀、周禮 九五小宗伯之職、掌建國之神位、周禮 九六以祀天神、周禮 九七若樂六變、則天神皆
 降、可得而禮矣、周禮 九八北面詔明神、周禮 九九典禮以事神爲上、周禮註 一百建國之神位、右社稷
 而左宗廟、祭義 一百零一敬盡然後可以事神明、祭統 一百零二非禮無以節事天地之神也、哀公問 一百零三鬼神
 得其饗、註、鬼神得其饗者、言天神皆降、地祇皆出、人鬼皆格也、仲尼燕居 一百零四昔三代明王、皆事天地
 之神明、無非卜筮之用、不敢以其私褻事上帝、合解、言天子當敬以事天地而不敢褻也、天曰神、地曰
 明、表記 一百零五臘、歲終祭百神之名、報孫會宗書註 一百零六大宗伯之職、掌建邦之天神人鬼地祇之禮、以
 佐王建邦國、周禮 一百零七升聞皇天、上神歆焉、大戴禮 一百零八以降上神、家語 一百零九天神貴者泰一、泰一佐
 曰五帝、註、五帝、五天帝也、武帝紀 一百一十八神、一曰天主、二曰地主、三曰兵主、四曰陰主、五曰陽主、六曰

神祇有不舉者爲不敬。王制^{四二}其神句芒。月令^{四三}其神祝融。月令^{四四}令民無不成出其力。以共
 皇天上帝名山。大川四方之神。月令^{四五}其神后土。月令^{四六}其神蓐收。月令^{四七}藏帝籍之收於神
 倉。月令^{四八}此因水泉動而祈祀水神也。月令天子命有司祈祀四海句解^{四九}乃畢山川之祀。及帝
 之大臣。天之神祇。月令^{五十}以降上神。禮運^{五一}禮行於郊。而百神受職焉。禮運^{五二}帝牛不吉。以爲
 稷牛。帝牛必在滌三月。稷牛唯具。所以別事天神與人鬼也。郊特牲^{五三}所以交於神明者。不可同於
 所安。郊特牲^{五四}不敢用常褻味而貴多品。所以交於神明之義也。郊特牲^{五五}卿大夫之家。主祭土
 神於中霤。天子諸侯之國。主祭土神於社。禮記家主中霤而國主社。句註^{五六}毋瀆神。少儀^{五七}殷人
 尊神。率民以事神。樂記^{五八}率神而從天。樂記^{五九}降興上下之神。樂記^{六十}有天下者祭百神。祭法
 六一忠於民而信於神也。左傳^{六二}是以聖王先成民而後致力於神。左傳^{六三}於是乎民和而神降
 之福。左傳^{六四}小信未孚。神弗福也。左傳^{六五}可薦於鬼神。註薦。享也。鬼神。天神人鬼也。左傳^{六六}吾
 享祀豐潔。神必據我。左傳^{六七}如是則非德民不和。神不享矣。神所馮依。將在德矣。若晉取虞。而明德
 以薦馨香。神其吐之乎。左傳^{六八}有神降於莘。左傳^{六九}神居莘。六月。左傳^{七十}國之將興。明神降之。
 監其德也。將亡。神又降之。觀其惡也。左傳^{七一}神賜之土田。左傳^{七二}神聰明正直而壹者也。左傳<sup>七
 三</sup>有渝此盟。明神殛之。左傳^{七四}夢河神謂己曰。畀余。余賜爾孟諸之麋。左傳^{七五}非神敗令尹。左傳

引証神字係指威靈感應能降禍福之一位神解，非作神魂解。

一神罔時怨，神罔時恫。詩大雅 二神之格思，不可度思。詩大雅 三靡神不宗。註：宗，尊也。詩大雅 四敬

恭明神。詩大雅 五神所勞矣。詩大雅 六靡神不舉。詩大雅 七懷柔百神。及河喬嶽。詩周頌 八王

何以刺。何神不富。詩大雅 九神之聽之，式穀以女。詩小雅 十神之聽之，介爾景福。詩小雅 十一神

之弔矣。詩小雅 十二百神爾主矣。詩大雅 十三田祖有神，秉畀炎火。詩小雅 十四維嶽降神。詩大雅

十五曾孫之來，又禋祀四方之神而賽禱焉。詩來方禋祀句註 十六盟，邦國有疑，則殺牲歃血，告神以

相要也。詩君子屢盟句註 十七載，祭行道之神也。詩取羝以韋句註 十八文王伐崇之初，緩攻徐戰，告

祀羣神，以致附來者。詩臨衝閑閑節旨 十九魃，旱神也。詩旱魃爲虐句註 二十敢昭告於上天神后，湯

誥 廿一並告無辜於上下神祇。湯誥 廿二徧于羣神。舜典 廿三先生顧諟天之明命，以承上下神祇。太

甲上 廿四神人以和。舜典 廿五至誠感神。禹謨 廿六慢神虐民。太甲下 廿七俾作神主。太甲下 廿八今

殷民乃攘竊神祇之犧牷牲。微子 廿九弗事上帝神祇。秦誓 三十惟爾有神，尙克相予。武成 卅一肅恭

神人，微子之命 卅二惟典神天，多方 卅三至治馨香，感於神明。君陳 卅四宗伯掌邦禮，治神人。周官

卅五神人咸若時。君陳 卅六聖人以神道設教，而天下服矣。易經 卅七以通神明之德。易經 卅八幽贊

於神明。易經 卅九爾豈知神之所饗。檀弓 四十弁絰葛而葬，與神交之道也。有敬心焉。檀弓 四一山川

